

Correspondence

Good Word

EDITOR: A group of us Sunday workers at institutions extend our cordial thanks to Fr. Vincent P. McCorry for his spiritual message each week in his column, *The Word*.

We must attend an early Mass in order to be at work by six A.M. A few of us have to drive three miles to reach our place of employment on time.

Our sympathetic and understanding pastor does not preach a sermon. Therefore Fr. McCorry's *The Word* is our sermon that we can read Sunday night. To us simple people the connection between the teachings of Christ and their application to the common man as explained by Fr. McCorry is indeed most comforting and serves as a blessing to our tired minds.

Address Withheld

SIX WORKERS

Alabama Protest

EDITOR: We at Spring Hill College feel that your April 14 listing (p.47) of Catholic institutions that "led the pack" in the recent National Science Foundation examinations did not do us justice. Though we did not make your grade in either category (fellowships or honorable mentions), our combined total (one fellowship, two honorable mentions) from a small student body, entirely undergraduate, merited, we believe, a rank near the top.

(REV.) MALCOLM P. MULLEN, S.J.
Spring Hill, Ala.

Woodrow Wilson Fellowships

EDITOR: In the April 28 *AMERICA*, p. 98, there was a little note on Woodrow Wilson Fellowships awarded to ten students in Catholic colleges. I believe an eleventh should have been included.

Lionel Honoré, of the class of 1956 of Xavier University of Louisiana, was also awarded a Woodrow Wilson Fellowship for the coming year. Mr. Honoré will do his graduate work in French at the University of Wisconsin.

In view of recent discussions on Fulbright Awards to graduates of Catholic colleges, it might not be out of place to add that two such awards were made this year to graduates of our class of 1955, Felton Lewis Jr. and Earl Candiff, both of New Orleans. This brings to seven the

total number of Fulbright Awards made to Xavier graduates since 1948. Since in the same period the number recommended for the award was eight, you will understand why we are so firmly convinced that in order to receive one must ask. Incidentally, the eighth nominee is still awaiting the final decision, which we hope will be as favorable as in the other cases.

SISTER MIRIAM FRANCIS
Dean

Xavier University
New Orleans, La.

(Our apologies for attributing to Xavier of Cincinnati a fellowship that really went to Xavier of New Orleans. Ed.)

"Right to Silence"

EDITOR: Congratulations on Rev. Robert F. Drinan, S.J.'s article on the Ullmann case ("The Right to Silence," 4/28). The excellence and timeliness of Fr. Drinan's comments on cases involving civil liberties call for more articles on the same subject. . . .

However, on this particular case, I find myself in disagreement with the author's mild criticism of the majority. The right to silence is not absolute but conditioned on the absence of a weightier reason for disclosure. If the congressional committee asks a question within the scope of its authority, for the purpose of legislation, and if the individual is protected by immunity from any criminal prosecution connected with his testimony, the national interest in security would seem to be paramount to the individual's interest in his reputation.

Recent cases point to limits on a congressional committee's questioning. This would seem to provide more balanced protection against "witch-hunting" by limiting the questions that can be put to the witness than would be achieved by a blanket right to refuse to answer the committee. . . .

RICHARD J. REGAN, S.J.
Shrub Oak, N. Y.

EDITOR: Fr. Drinan's reference to "a natural right of silence" rather intrigues me. I never heard of it before, but I suppose it is a corollary to freedom of speech. While it opens up some interesting possibilities I'm afraid it is a rather minor right which must yield to the common good. Christ kept silence before His accusers but He answered when pressed by

Caiphas and Pilate in their official capacities. Surely any "natural right of silence" ceases when a legitimate question is asked by legitimate authority.

What Fr. Drinan refers to as "the state-given privilege not to incriminate oneself" is by no means a universally recognized legal right but is a unique feature of Anglo-Saxon Law. Its original purpose was to protect the innocent from confessions extracted by torture. It in no way approximates the forbearance shown by Christ in not exposing Judas. . . .

(REV.) THOMAS F. O'CONNOR, S.S.J.
Baltimore, Md.

Arab-Israeli Conflict

EDITOR: Though a Lutheran, I have often thanked God for the good influence of the Catholic Church in our United States—in helping in cleaning up comic books, motion pictures and television, to mention just a few examples. Americans of every creed and color owe a debt to Catholic leadership, and I have said this over and over again to both Catholics and non-Catholics. I have a number of Catholic students who have personally thanked me for my "pro-Catholic" attitude in this Lutheran college where I teach. I have had many a battle with non-Catholics who out of pure prejudice were critical of the Church's influence in America.

Naturally, I read magazines like *AMERICA* with a good deal of interest and find much in your excellent journal which I can apply to my own life as well as in my teaching of psychology.

Under the circumstances I was very much shocked to read an editorial in *AMERICA* that seemed completely the opposite of everything fine and decent that I so much appreciate in Catholicism. I am referring to your remarks in your April 14 issue, "Playing for Time in the Middle East." This editorial seems to me neither sound nor objective—and certainly not in character with your more factual reporting. Since I am certain you will correct any errors, I will try to point out the statements in this editorial to which I object.

Pressure Groups and Refugees

1. You refer to persons who are pro-Israel as "pressure groups." This is an error. The real pressure groups are the Arabs and their hirelings. Millions are being spent by these foreign agents to attempt to win over American public opinion. This fact can easily be proven. The people whom you consider as exerting pressure are American citizens, Jews and non-Jews, who believe that it is in the

(Continued on p. 212)

Current Comment

WORLD LIGHTS AND SHADOWS

Forced Labor in Red China

On May 5, after months of gathering evidence, the International Commission against Concentration Camp Practices (ICCCP), a non-governmental organization which has consultative status with Unesco, issued a report condemning forced labor in Red China. The Chinese Reds, the report states, maintain a system of "hard labor aimed at changing political opinions of vast sections of the people who refuse to accept the ideologies of the Government in power."

Much of the testimony on which the ICCCP based its report came from Rev. André Bonnichon, S.J., on behalf of some 80 Catholic missionaries who had been subjected to the horrors of Red China's prisons. The International Labor Organization, a specialized agency of the UN, also made use of Fr. Bonnichon's evidence in its early April condemnation of forced labor in Red China.

The chorus of world opinion against Red Chinese barbarism is swelling. Mindful of the American missionaries still languishing in China's jails, we hope and pray that it will persuade the Reds to begin acting like civilized human beings. That may be too much to expect. Yet, with the Vatican Radio, we commend the ICCP for working to "check that conspiracy of silence which, throughout history, has always been the best auxiliary of oppression."

Eden and Iron Curtain Prisoners

An aspect of the Bulganin-Khrushchev London visit that worried Catholics has now been cleared up. Prime Minister Sir Anthony Eden did not commit himself, before the Reds' arrival, to raise the question of religious persecution behind the Iron Curtain. His reply to the Duke of Norfolk, lay spokesman for the English Catholics,

was full of sympathetic expressions but devoid of any assurances of specific action. (AM. 4/28, p. 101). The final joint statement at the end of the Soviet chiefs' tour made no mention of the religious issues.

It is now generally believed that in reality Sir Anthony Eden did raise the question of both the political and religious prisoners held by the Communists in the lands behind the Iron Curtain. The way in which the Prime Minister spoke in Commons May 3 was equivalently a declaration to this effect. He refused either to confirm or to deny a story appearing in that morning's *Manchester Guardian*, which even gave the names of those for whom Sir Anthony was said to have interceded.

Reasons of strategy, no doubt, dictated the enigmatic attitude of the Prime Minister. He is said to believe that it would be an error to raise the issue in the form of an ultimatum, since this might put the Soviets in the position of seeming to yield to pressure. It appears certain now, however, that Sir Anthony did get the point across to Bulganin and Khrushchev in a diplomatic way. How effective that way was, the event will show.

May Day, 1956

Reading accounts of Red celebrations of May Day, in Moscow, in Peiping, in Berlin, where the new East German Army was on goose-stepping display, a man might easily fear for the Pope's attempt to break the Marxist monopoly on May 1. So many European workers have for so long not known the faith of their forefathers, so solidly established is the May Day tradition, that any effort to turn this Marxist holiday into a Christian holy day must seem to realists almost quixotic.

But Pope Pius XII is not the man to waste time tilting with Marxist windmills. When last year he established

the Feast of St. Joseph the Worker, he firmly hoped that with God's help it would be a means of leading the masses of workers back to Christ. Already, as Italy's Communists and Socialists can attest, his hopes have been rewarded.

May Day in Italy this year was no Marxist monopoly. While 30,000 left-wing unionists gathered in Rome for a Communist labor rally, Christian workers jammed St. Peter's Basilica and overflowed into St. Peter's Square. Another 100,000, many of them from other countries, congregated in the great square before the famous Cathedral of Milan. There they heard the Holy Father, by radio and TV, exhort them to become "Christ's apostles among your brothers who do not know, or who reject, His saving message."

The losses of a century will not be recouped in a year or two. But the start made in Pope Leo's time is gathering new momentum under Pius. In the allegiance of European workers, the next few years may see a startling change.

Unlawful Wedlock in Germany

One of the worst of postwar Germany's moral problems has been an unprecedented number of common-law marriages. These have come about in most cases as a result of a law that takes away the pensions of war-widows if they remarry. To sidestep this loss of pension many German couples have been living together in "uncle-marriages."

The April issue of *Herder-Korrespondenz* (Hermann-Herder-Str. 4, Freiburg-im-Br.) carries the text of a solicitous letter from Joseph Cardinal Frings, Archbishop of Cologne, to West German Chancellor Adenauer on this practice. The Cardinal pointed out how extensive it has grown:

According to statements in the press, which naturally are hard to verify, 100,000 persons in West Germany are today living in such simulated matrimony. They explain simply that a legal marriage will entail a loss of their income or pension.

Priests who have dared to marry couples without the state's knowledge or permission have been prosecuted.

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• MAY 19, 1956

Besides the harm to the couples' own consciences, the archbishop wrote of the devastating effects of these unions on the children born of them:

More than one-third of all delinquent minors and almost two-thirds of all institutionalized youngsters come from these irregular families, and especially from these "uncle-marriages."

As a solution the Cardinal proposed that the Chancellor initiate a change in legislation, so that widows either receive a lump cash settlement at the time of remarriage, or a diminished pension according to their needs, or the promise of a restored pension in the event of the second husband's death. Any of these proposals would remove the motive for the present illicit unions.

U. S. SCENE

Tainted Evidence

Even the U. S. Supreme Court is not above resorting to legal loopholes while announcing lofty principles. On April 30 the court used this tactic when it sent the Communist party case back to the Subversive Activities Control Board to be cleared of tainted evidence. This delaying operation gives the Justices several extra months to decide the constitutional question whether the Communist party can be forced to register as an organization controlled by the Soviet Union.

The tainted-evidence loophole, however, appears very narrow when seen

against the mass of evidence that was gathered to prove the case. In the original hearings before the SACB the Department of Justice used 22 witnesses to expose the aims and operations of the Communist party. Nine of the witnesses had been working within the party for the FBI. The hearings lasted 14 months and the stenographic record filled over 14,000 pages. Some 500 documents and books were produced to establish the party's role as a tool of the Soviet Union.

In this mountain of evidence the testimony of three witnesses (Paul Crouch, Manning Johnson and Harvey Matusow) has now become suspect. Whether these men perjured themselves or not, the case against the Communist party was thoroughly established by the

—Archbishop Alter on Freedom to Educate—

Uncle Sam, like the old woman who lived in the shoe, has "children" problems. His children hardly face the same bleak future that awaited the children in the fable, but even when they all get housed—with or without Federal aid—their problems will not all vanish. Some profoundly thoughtful considerations about the education of these children were offered to the American public by Archbishop Karl J. Alter of Cincinnati in an April 10 address to the Medievalist Society.

The problem the archbishop particularly addressed himself to, in outlining "A National Educational Policy as Seen from a Catholic Viewpoint," was the current emphasis on values and parental choice in education. Parents and educators, he said, are more and more recognizing the need for moral and spiritual values in the school life of the child. The tax-supported public school, however, must serve children from a variety of religious backgrounds. To offer any kind of value program, such a school must inevitably present values apart from any specific religious framework.

But a system of moral and spiritual values based primarily or exclusively on "public approval in a democratic society" does not adequately reflect the essential teachings of revealed religion and objective moral principles based on a divine law. The neutralist and naturalist presentation of these values in the public school can, then, never be fully acceptable to a Catholic parent. Today, in practice, therefore, a large group of children is deprived of the educational benefits created by our common tax contributions and meant for all the nation's children.

It is true that all children have equal access to the tax-supported schools. But the price is conformity to

a system of education which excludes truths and moral values derived from divine revelation. Denial of any share in public support to a parent who *wants* a religiously oriented type schooling for his children violates, says the archbishop,

... at least, in fact if not in intent, the principle of distributive justice, creates a sense of unwarranted discrimination and retards a common effort to improve the educational institutions of our country in the interest of all our children.

FAIR PLAY AND GOOD WILL

Archbishop Alter grants that to remedy the present inequities is not an easy task. Legal and historical obstacles preclude immediate or radical changes in the present system. But at least the principles of justice can be frankly acknowledged, "even if their implementation may require further study and the gradual adoption of such modifications as experience, good will and the American sense of fair play may approve."

Be it noted that Archbishop Alter is not talking about immediate and direct public subsidies for Catholic schools. He is talking, though, about parental rights and principles of justice. Of course the vigilant dragons in the POAU stables will stamp their hoofs when they sniff these sinister remarks. All fair-minded Americans, however, Catholic and non-Catholic, who are patiently searching for a just solution to what is, after all, a problem of American society, will find in them food for thought. Fair hearing and calm discussion—such is the American way of solving problems. The children in Uncle Sam's crowded shoe, and their parents with tax-pinched pocketbooks, deserve at least that much.

other 19 witnesses and by the small library of documents.

Next fall the case will be back before the Supreme Court. The Communist party will again be cited as a subversive movement designed to undermine our Government. The Supreme Court will finally have to rule on whether such an organization can exercise the rights of a political party.

Out of the Mouths of . . .

Oakland, California, boasts of a Children's Fairyland where thousands of children every month climb in and out of the Old Woman's Shoe, visit Mother Goose, ride on the Jolly Trolley and in general feel right at home with old friends met long ago in their reading. But there has been one old friend the children didn't meet in Fairyland, and they have been writing letters to ask why not. Oakland's Park Department has been getting the question "why is there no church in Fairyland?" The youngsters apparently feel that no town, not even a make-believe town, is complete without a church.

So, Fairyland is going to get a church, complete with pews (for 27), an organ and stained-glass windows. It will be non-denominational and will be called the "Children's Chapel of Peace."

This small but rather engaging news item set us to wondering a bit. If children feel that a town must have a church to be complete, wouldn't they also feel that education, which presumably is to prepare them for life, ought to include religious instruction?

Children are often wiser than many adults in this matter. One who knew and loved children had something to say about wisdom coming from the mouths of the little ones.

Riesel Blinded

Though deeply conscious at a time like this of the inadequacy of words, this Review offers to Victor Riesel, a friend of long standing, its heartfelt sympathy. Though the tragic news was not wholly unexpected, it came as a shock, nevertheless, to learn on May 5

that the most widely read labor writer in the country had, as a result of last month's acid attack, lost the sight of both eyes. For him, as well as his wife and children, we ask of God the strength and courage to bear this grievous trial.

One can only note with angry frustration that the most intense sort of police activity has failed so far to uncover a single clue to the identity of the young black-haired hoodlum who hurled the sulphuric acid in Mr. Riesel's face early on the morning of April 5. Even rewards totaling more than \$40,000—much of it contributed by unions—for information leading to the apprehension of the assailant have gone unclaimed. Equally exasperating is the lack of any lead to the racketeers who, presumably, paid the slender man in the blue-and-white lumber jacket to do his inhuman work.

Meanwhile we note with great satisfaction that while the gangsters have blinded Mr. Riesel, they have not silenced him. With the help of his assistants, this brave, dedicated writer intends to continue being the scourge of racketeers and Communists. We wish him many more years of happy, fruitful work.

Pulitzers Perk Up

Last year the spring zephyrs during May fanned our brows in vain. The beads of indignant perspiration would not be cooled, because the annual Pulitzer Prizes had just been announced. We thought, and said strenuously (Am. 5/21, p. 204) that we thought, that the fiction award (Faulkner's *A Fable*) was puzzling and that the drama prize (*Cat on a Hot Tin Roof*) was a downright disgrace.

Can our winged words have penetrated the sanctum of the Graduate School of Journalism at Columbia University, where the Pulitzer committee gravely bestows laurels for the best of the year in letters and journalism? This year there was a definite rise in the quality of the works crowned. MacKinlay Kantor's *Andersonville* is hardly fiction for the squeamish, and beneath its brutality and rowdiness there is a deep tone of love of country and admiration for courage and nobility.

It was in awarding the drama laurels to *The Diary of Anne Frank*, however, that the committee at last showed its awareness of the ideals set by founder Joseph Pulitzer in 1911, that in furthering "public service and public morals," the drama chosen should show best "the power and educational value of the stage."

In reviewing this poignant story of a young Jewish girl growing up in Holland under the Nazi occupation, Theophilus Lewis called it (Am. 10/22/55, p. 110) "a tribute to the ultimate valor of the human spirit."

The spirit of Joseph Pulitzer will rest happier this year, we feel, than it did last year.

AFL-CIO and Family Allowances

Our report on labor's changed attitude toward family allowances (Am. 4/7, p. 8) was, unfortunately, only partly correct. We were right in saying that the AFL-CIO executive council, at its midwinter session in Miami, showed a willingness "if not to support family allowances, at least to favor a study of the subject." We were wrong in believing that this willingness extended to approval of the Neuberger resolution pending before the Senate Committee on Labor and Public Welfare.

With that cleared up, we admit to some puzzlement over the AFL-CIO position. On the one hand, the council approved a study of family allowances. On the other it refused to support a proposal that does no more than call for a study of family allowances by a committee of five U.S. Senators. That is all S. Res. 109, which Sen. Richard Neuberger introduced last June, provides.

Those searching for a clue to this seeming inconsistency might perhaps find it in the scope of the Neuberger resolution. The study it envisages would be restricted to the Canadian system of family allowances and the possible need for a similar system here. The investigation approved by the AFL-CIO council, which will be carried out by its research staff, will not only extend to other countries besides Canada, but will also encompass alternative methods of assisting children.

Farm Prices and Politics

Farm problems these days are in the center of the political stage. Not even the most confirmed Manhattan canyon dweller can deny that they belong right there. The stark facts of the farmers' plight have fought their way through the welter of statistics, claim and counterclaim, and finally have begun to get the attention they deserve.

The 1955 net profits of industrial manufacturers increased 32 per cent above 1954 (New York Times survey, April 29, 1956), but net farm income dropped 10.6 per cent (26 per cent since 1952). A significant footnote can be added to this comparison: manufacturers using agricultural raw materials boosted their net profit 15 per cent on food products and 91 per cent on fibers and fabrics. Farmers who in 1952 were getting 51 cents of the consumers' retail food dollar now get 38 cents. In one year, 1954 to 1955, the average net profit on Iowa farms declined more than 50 per cent when the hog market fell to the lowest point in 15 years.

It does not take too much imagination to translate such statistics into terms of personal hardships, family crises and sheer desperation. In a few months these have driven over 150,000 Midwest farmers to repudiate their own farm organizations and join the newly founded, politically potent protest group, the National Farmers Organization.

In the face of these facts it is not surprising that politicians are ungracefully falling all over one another in a stampede to prove that they and their party are the true friend of the farmer and have always been concerned with his problems. In this struggle for farm votes the infighting between the two parties has been bitter and at times vicious.

PUTTING PARTY BEFORE PEOPLE

Congressional maneuvering on the farm legislation at the moment is shifting too fast and too unpredictably to allow any confident forecast on what kind of bill will finally pass Congress and escape another Presidential veto. One thing, however, seems clear. Farmers will not necessarily get what is good for them and the country. They'll get what political strategists calculate will hold or shift votes.

This is nothing new in an election year; but even in that context it's not very often that the vital interests of so many are subordinated to political considerations. Farmers and the rest of us have a right to be bewildered and resentful.

Neither party has much reason to be proud of its part in the tug of war for farm votes. Senate Democrats can hardly refute the charge that with malice aforethought they loaded the recently vetoed bill up to the President's breaking point and left him little choice but to reject it. In the past few weeks the party leaders in the House have picked up

the pieces and, as this is being written, have started putting them together again—this time, however, carefully calculating the absolute limit Mr. Eisenhower will accept.

But the President and Secretary Benson do not come off unscathed. For too long they refused to acknowledge the seriousness of the farmers' problems and to take the appropriate steps within the authority already theirs. What has particularly infuriated farmers has been Mr. Benson's brand of economic Couéism: his insistence day after day that everything was getting better when things were patently going from bad to worse. Farmers interpreted this attitude as a blindness to facts or a lack of sympathy for their problems, or both.

Nor do the farmers feel that any longer they have reason to grant grudging admiration to the Secretary's well-publicized devotion to principle. The rather sad spectacle of his checking his principles at the door and circulating through the Senate to make deals with susceptible cotton, corn and wheat interests badly shook that myth. There was little left of it when the highly acclaimed "moral" stand of the President on the veto was nullified by the accompanying maneuver of jacking up the support prices on key commodities in an obvious move to buy back some votes. The "to-the-rear-march" order could hardly be interpreted as a courageous stand on principle.

RETURN TO BRANNAN PLAN?

It is probably too much to expect in an election year that even the critical problems of millions of citizens should get objective non-political consideration and action. What such action would turn out to be is hard to figure. But this writer has a hunch that if Secretary Benson had not done such a thorough job of burying the Brannan Plan under heaps of Madison Avenue scorn, some of his party might like to try now to resurrect it, dress it in a new script and present it to the farmers and the country as a "sound" Republican program. That might start a new battle of words, like the current one over the origin of the soil-bank idea. But a lot of Democrats would go along with that approach. After all it was first proposed by a Democratic Administration. The current Administration has given it an unpublicized trial in wool, and we haven't heard any cries of distress over that. It's not likely that we will either, with Secretary Benson supporting wool at a "rigid" 106 per cent of parity.

JAMES L. VIZZARD

Fr. Vizzard, S.J., is assistant to the executive director of the National Catholic Rural Life Conference.

Washington Front

A new and strange phenomenon has arisen on the Washington scene these past few months. This is the aggrieved claim that we should all be bipartisan, even in domestic issues. In its aggravated form it leads both major parties to accuse one another of "playing politics" with the farm problem and the highway, health, school-support, housing, civil-rights issues, etc. But these issues, and others like them, are the very stuff and fiber of politics. It is the function of an opposition to oppose, so that in debates national issues may be resolved equitably in the end. This will always be so.

But this year we have a peculiar situation: we have a sort of three-way opposition. The Republicans in both Houses are the opposition, being the minority there, but the Democratic majority is itself an opposition, namely to the Republican President. Hence comes much confusion, here and abroad.

We have long subscribed to the axiom that in foreign affairs politics stops at the water's edge. But here again we have opposition. Both parties agree with the Truman doctrine that we should contain Communist aggression and help the free countries help themselves. They agree on the end, not on the means.

Underscorings

DR. HELEN CONSTANCE WHITE, dean of the English faculty at the University of Wisconsin and recently elected president of the American Association of University Professors, was the recipient on May 9, at a presentation dinner in New York's Fifth Avenue Hotel, of the second annual Campion Award. The award, named after Blessed Edmund Campion, S.J., is presented by the Catholic Book Club in recognition of outstanding contribution to the cause of Catholic letters over the years. Dr. White is best known among the general reading public for her excellent historical novels (*A Watch in the Night*, *To the End of the World*, *Dust on the King's Highway*, *The Four Rivers of Paradise*, and others), but her work in literary history and criticism (*English Devotional Literature*, *Social Criticism in the Popular Religious Literature of the 16th Century*,

etc.) has won high praise. Dr. White's publishers (Macmillan) were represented on the dais.

► MRS. MARIA AUGUSTA TRAPP, mother of the famous Trapp Family Singers, has been named Catholic Mother of 1956 by the Family Life Bureau of NCWC. The family will conduct three "Sing Weeks" at their summer camp this year; July 9-19; July 23-Aug. 2; Aug. 20-30; and a Liturgical Week, Aug. 6-16 (Trapp Family Singers, Stowe, Vt.).

► THE CATHOLIC INTERRACIAL COUNCIL of Chicago announced May 2 that its Thomas J. Crowe Interracial Justice Individual Award would go this year to Miss Kathleen Kelly, a junior at Barat College, Lake Forest, Ill. She was selected on the basis of her tireless efforts in establishing a college speakers'

This may be the clue to the domestic problems. For instance, both parties agree that the farmer's income should be raised by an induced scarcity of his crops, so that his prices should rise, regardless of the city consumer, or of the farmer himself. But here again politics came in. The President vetoed an admittedly bad farm bill, whereupon the Republicans cried politics. The President came back with the soil-bank plan he had adopted from the Democrats, but with the added provision that the farmers be paid 50 per cent this year on the cropland that they would agree not to plant next year. This was a poser, but the Democrats called it politics also, and added that the payment would in effect be a Government-held mortgage on next year's unused land, with nobody sure how many farmers will be foreclosed for non-compliance with their agreements.

All this is politics in the traditional American way, and if it has been played any differently in all our history, I do not find it in my reading. The same kind of procedure will probably be followed in the welfare measures I mentioned above, except perhaps the civil-rights bills. These last will divide both parties, unless a President practically sure of renomination, and already sure of losing his 1952 electoral votes in the South anyway, puts a heavy hand on his own party members in Congress. This is a very delicate problem of politics, but it is in any event politics as we have always understood it. There is no disgrace in politics, the science and art of government. WILFRID PARSONS

bureau for the high schools in the Chicago Archdiocese and her work in a college conference at Barat on "Human Relations at Home and Abroad." The Human Relations Club of the University of Notre Dame, South Bend, Ind., was named recipient of a corresponding Organizational Award for its work in making foreign students feel at home on the Notre Dame campus and arranging for them to spend vacations in American fellow students' homes.

► MSGR. JOHN J. CARBERRY of the Brooklyn, N. Y., Diocese was appointed May 9 to be Titular Bishop of Elis and co-adjutor with right of succession to Bishop John G. Bennett of Lafayette in Indiana. Bishop-elect Carberry, who is an official of the Diocesan Tribunal, is president of the Canon Law Society of America.

► FOREIGN STUDENTS can get a seven-week course in beginners' English at St. Michael's College, Winooski, Vt., beginning June 25. C.K.

Editorials

Mr. Hammarskjold Returns

Despite the minor clash in the Gaza strip reported May 7, the mission of Dag Hammarskjold to the Middle East cannot be counted a failure. When the UN Secretary General left New York on April 6, with a Security Council mandate to seek an easing of tensions between Israel and her Arab neighbors, there was imminent danger of war. By May 3 Mr. Hammarskjold's preliminary report to the Security Council indicated that, for the moment, outright hostilities had been averted. Said the Secretary General: "No measures would be fruitful unless firmly anchored in a reaffirmation of the duty of all parties concerned to observe a cease-fire. . . . I have received such assurances."

Cease-fires in the Middle East, of course, have been agreed upon before without bringing Israel and the Arab nations any closer to a permanent solution of their problems. There is a difference, however, in the agreement achieved by Mr. Hammarskjold. As the UN Secretary General pointed out:

The cease-fire I have aimed at under my mandate from the Security Council is one governed by a reaffirmation by the Governments, given to the United Nations, to comply unconditionally with the fundamental clause of the various armistice agreements, and establishes anew the legal situation on which the armistice regime was to be founded. It furthermore expresses a recognition in this particular situation of the obligation to observe a fundamental obligation of the Charter.

These assurances should be more binding since they have been pledged directly to the UN by the Govern-

ments concerned. They cover the whole Palestine area. Moreover, they have been made by Governments in full consciousness of their obligations under the UN Charter to seek peaceful solutions to international disputes.

Yet, highminded as these agreements sound, none of them affects the basic issues which have been poisoning Arab-Israeli relations these seven long years. At least the way is open for the UN to tackle these basic problems, as it is expected to do once Mr. Hammarskjold makes his final report to the UN Security Council.

TASK NOT EASY

The UN's task will not be easy. If a measure of sanity is to be restored to Middle East politics, it is plain that concessions will have to be made by both sides in the Arab-Israeli conflict. What these concessions are has been evident since the initial armistice agreements put an end to the Palestine War. But neither side has been willing to make the first move toward compromise.

In brief, both sides must be brought to face reality in the Middle East. For the Arabs this means recognition of the fact of Israel. For the Israelis it means recognition that the illogical boundaries separating their country from its Arab neighbors, which were never intended to be permanent, must be revised, if not according to the 1947 Partition Plan, at least with that plan as the basis for a compromise. Israel must also face the question of justice for the Arab refugees and that of the UN-decreed internationalization of Jerusalem.

News and Its Interpretation

Our comfortable conviction that the American people are the best-informed public in the world is undergoing a slight but important modification. This old cliché, which is repeated whenever swarms of reporters, cameramen and radio-TV men converge upon a national or international conference, is beginning to wear thin. The world and its problems are much too complex to be understood adequately on the basis of the "flow of facts." Even those newspapers which once prided themselves on straight news are now evidencing in their coverage the need for a more penetrating kind of reporting.

Recently two voices were heard within a few days of each other testifying to the mounting need of getting behind the façade of the world scene. In an audience

accorded on April 27 to members of the UN Consultative Committee on Public Information, Pope Pius XII took occasion to refer to what he termed the "sacred character" of international reporting. The correspondents' mission, he said, is not merely the mechanical transmission of data. It is also necessary to indicate the forces at play and to estimate the possible effect of those facts. In a word, said the Pontiff, there is need "of clarifying them with appropriate comment."

The need for depth reporting under modern conditions was also stressed by Kingsbury Smith, general manager for International News Service. The recent Pulitzer prizewinner told his directors on April 25 that there is more need than ever before for "interpretative reporting." The American people, he said, have "a grow-

ing desire for clearer interpretation of the importance of what is happening in the world today."

FIRST PLACE FOR HARD READING

The question of interpreting the news has a special interest for the readers of *AMERICA* as well as for its editors. A weekly journal of opinion such as our own goes in rather heavily for interpretative evaluation. Admittedly this does not make for easy reading. But as far as we can tell, it is precisely this feature of the Review that serves our readers best. A survey we took among our readers several years ago indicated that the editorial section gets first place for relative interest. Current Comment comes a close second. What this means is that a large proportion of our readers look to *AMERICA* for precisely the kind of thing that INS tells us the people now want more and more and which the Holy Father says they should get more and more.

The complexity of modern problems therefore tends to make a reflective journal of opinion more useful and

necessary than before. But Mr. Smith raised another point in his annual report to INS that moves this question a little further. One reason why there is need for more background reporting is that governments tend, in his words, to "manage the news" by presenting the facts in a way that inevitably favors the official viewpoint. INS (like the other news agencies, for the policy is general) intends, consequently, to protect the public by setting the story in a less tendentious perspective.

This is no doubt praiseworthy, but the result is to set yet another filter between the people and the facts. For the daily press, too, can have its reasons (good, bad and indifferent) for giving its own interpretation of the news. When this filtering is done by means of what are called "background stories," or "interpretative reporting," the opportunities for abuse are great. Yet the need for some means of digesting the meaning of complex world events remains a pressing one. *AMERICA* and similar journals have a clear role to play in meeting that challenge.

OTC and U.S. Leadership

Logically, congressional approval of U.S. membership in the projected Organization for Trade Cooperation ought to be no more than a formality. This Congress, like its predecessors going back to 1934, has approved the idea of removing barriers to international trade. Last year it voted to extend the Reciprocal Trade Agreements Act, under which the President is empowered, in return for concessions from other nations, to lower U.S. tariffs. By implication, it blessed continued U.S. participation in GATT, the General Agreement on Tariffs and Trade. Since the sole purpose of OTC is to provide for the more efficient conduct of GATT, by furnishing it with badly needed administrative machinery, Congress might reasonably be expected to give its assent almost automatically.

That Congress has not yet done so, that it shows no eagerness to do so, is a tribute to the surviving strength of protectionism among us. Despite the shrunken modern world, despite our shift from a debtor to a creditor nation, despite the exigencies of the cold war, despite all the talk about "trade, not aid," a surprising number of businessmen still view the tariff question through 19th-century eyes.

PRESIDENT REBUFFED

Within recent weeks President Eisenhower himself had a personal, and somewhat embarrassing, experience of this phenomenon. The circumstance was the 44th annual meeting of the U.S. Chamber of Commerce. The President, aware that OTC was in difficulty on Capitol Hill and knowing that an endorsement by the Chamber would influence some votes, made it as clear as he could with propriety do that a friendly resolution on foreign trade would be most welcome. The delegates were told in so many words, in a message from

the President's personal economic adviser, that Mr. Eisenhower regarded OTC as essential to his trade program and vitally necessary "in the national interest."

Despite this plain indication of the President's wishes, despite, too, a clarifying speech by Secretary of Commerce Sinclair Weeks, the delegates refused to approve OTC. They voted instead to refer the question to a referendum—a time-consuming procedure that will take a minimum of two months to complete. In other words, if the President succeeds in winning congressional approval of OTC, he will do so without any help from what is probably the most influential of all U.S. business organizations.

IS OTC ESSENTIAL?

It may seem to some that the President may have been exaggerating just a little when he described OTC as essential to his foreign-trade program. It is true, after all, that GATT operated before OTC was thought of, and will continue to operate even should Congress reject the new organization.

In a looser sense of the word, however, OTC is essential. Our refusal to join will, as Paul Hoffman said recently, "seriously compromise United States world leadership." We are the ones who insisted on freer trade among nations as a major goal of the postwar world. It was the United States that assumed a leading part in forming GATT. If we refuse now to take a step that will make GATT a more effective instrument of expanded trade, we shall seem to the 34 free nations associated with us in that great enterprise to be acting not merely weakly, but inconsistently. We shall be abdicating the leadership which the free-world community has a right to expect of its richest and strongest member.

College Education for Illiterates?

Back in 1901, Prof. G. Stanley Hall, who taught young John Dewey at Johns Hopkins University, penned in *Forum* this definition of a school:

It means leisure, exemption from work, the perpetuation of the primeval paradise created before the struggle for existence began. It stands for the prolongation of human infancy, and the no whit less important prolongation of adolescence. It is sacred to health, growth and heredity, a pound of which is worth a ton of instruction.

Recent rumblings on certain State university campuses again indicate that Professor Hall may be getting more than his pound's worth. When the term opened last fall at Ohio State University, 4,479 freshmen entrants took the mathematics placement exam. One out of three qualified for admission to the regular mathematics course; 887 had to take the remedial course; over one thousand had to take "Math. 400," described as a *pre-remedial* course.

The University of California's English Department states that one-half of the freshman applicants regularly flunk the English entrance exam. The University of Illinois has formally announced that all its present remedial courses in basic English will cease in the fall of 1960. After that, Illini frosh will have to master the regular prescribed English courses or flunk out.

Some of this increase of illiteracy in college applicants is explained by the much larger numbers in today's schools. Unlike the teachers of earlier days, we have opened the doors of our colleges to tens of thousands of youngsters who are simply incapable of mastering the basic communications skills and are just

not equipped to continue formal education in an academic atmosphere.

On the other hand, much of this illiteracy comes from certain widely accepted practices in today's primary and secondary schools, an inheritance from the Halls and Deweys and Kilpatricks. The unbridled use of the elective system, the abandonment of comparative grading, indiscriminate promotion, the rejection of discipline, the minimizing of the "tough" subjects and an obsession with "social" studies have made deep inroads on the academic quality of some of our school systems.

FUNCTION OF THE SCHOOL

There are human processes of imagining, reasoning, willing; there are basic communications skills in oral and written expression; there are attitudes and ideals proper to the nature and dignity of man. The development or furthering of these things, along with the communication of the accumulated wisdom of the race, is the first duty of the school. It cannot abdicate its formal responsibility to give an *intellectual* formation.

Not all children are equally talented. Our multi-purpose schools do provide for these differences. Yet social living in a modern democracy demands a common basis. We have a minimum of fundamental words and figures and ideas which have to mean the same to all in the community. The universities are doing the correct thing in regarding some of their applicants as non-educable on a collegiate level. Despite the anguish and anger of the progressivists and Deweyites, the firm policy of the colleges will be wholesome for education at all levels.

Vacation from TV

A family in suburbia was faced with the horrific prospect of seven long, dreaded days without TV. This drought was not inflicted by "circumstances beyond control"; it was not an act of God. It was with cold forethought imposed by the parents because the three children had been skimping their usual household tasks, chiseling a bit off their homework and in general displaying a rebellious attachment to the two one-eyed monsters of which the home boasted.

Father and mother accordingly decreed—"and this will hurt us as much as it will you, dears"—that nobody would see a program for a week. As a matter of fact, this family seems to have been rather selective and sensible in their choice of programs. But no matter, Papa Mede and Mother Persian issued their ukase and the dreaded week set in.

What was discovered? After the first evening of rather long faces and whispered longing for the good old days, Mother discovered that she was actually find-

ing time for more reading and sewing, the daughters caught up on some of their neglected books, the boy got down to studying for his Boy Scout tests, and everyone kept surprisingly busy.

But the greatest change, the father felt, was a psychological one. The family felt closer together, spent much more time in conversation, and the whole atmosphere around the home was more relaxed.

The parents began to wonder whether people in general just don't realize how dependent they have become on the gadget, and ought to take stock of whether to ration its use more, both for selves and children.

A thought here might be that for Catholic families in particular some such mortification in the use of TV might well be linked to a spiritual motive: an act of reparation on First Fridays, say, or for some special intention. Television is a gift of God, but we sometimes show our thanks best by not always using His gifts to the very hilt.

Music in Church

Paul Hume

ALMOST FIFTY-THREE YEARS have passed since Pope St. Pius X laid down the basic principles of Catholic Church music in the famous *Motu Proprio* of November 22, 1903, called *Among the Cares of the Pastoral Office*. Since that time considerable progress has been made in this country in the direction of the aim expressed in that luminous document: adequate performance of music that is "holy, universal and true art."

Yet those actually working in the field of Church music are well aware that in the individual parish this progress has been sporadic. It often depended upon the work of a single person and came to an abrupt end in the event of his departure. It always depended upon the enthusiasm, or lack of it, of those in authority.

Shortly after the publication of the *Motu Proprio*, the Pope in a letter to the Cardinal Vicar of Rome discussed the fact that mere promulgation did not mean that the regulations on Church music would be universally observed. (That weary theory about the *Motu Proprio* not binding in conscience seems to have got off to an early start.) The Pope explained that "a shameful and inexcusable ignorance" manages to get around Church laws when such laws are not convenient. It was abundantly clear to the Holy Father that extensive education would have to accompany legislation about music. Music is a subject which produces king-sized blind spots in the minds of many people.

In simple practice—in terms of the kind of music you hear each Sunday in the choir loft of your church—this works out very badly at times. A man who has grown up with the idea that few things in this world could matter less than music cannot be expected on the day of his ordination—or even his consecration—to find himself a militant and knowledgeable champion of the *Motu Proprio*.

To the Church musician this is a tremendous and sometimes disastrous problem. During the past ten years I have talked and corresponded with hundreds of these musicians, on innumerable questions concerning our work. On many of the practical problems involved, the Terentian formula "*Quot homines, tot sententiae*"—as many opinions as there are people—holds good. But on one matter there is complete and unflinching unanim-

ity of opinion: that the condition of Catholic Church music in America cannot be substantially improved without a more widespread interest, encouragement and musical awareness on the part of our bishops and priests.

PIUS XII'S ENCYCLICAL

Christmas Day, 1955 has become a day of special brightness for Catholic musicians and all those who are in any way concerned with the well-being of music in the Church. On that day Pope Pius XII issued his only encyclical of the year, and the first encyclical in the history of the Church devoted exclusively to this subject. It is called *The Discipline of Sacred Music*.

In this infinitely welcome document the Holy Father takes up the question of education on all levels, with instructions as practical and as explicit as he could make them. Addressing ecclesiastical superiors on the all-important question of education among the clergy, he says:

Great care must be taken that those who are preparing for the reception of sacred orders in your seminaries and in missionary or religious houses of study are properly instructed in the doctrine and use of sacred music and Gregorian chant according to the mind of the Church, by teachers who are experts in this field, who esteem the traditional customs and teachings and who are entirely obedient to the precepts and norms of the Holy See.

If among the students in the seminary or religious houses of study, anyone shows remarkable facility in or liking for this art, the authorities of the seminary or house of study should not neglect to inform you about it. Then you may avail yourselves of the opportunity to cultivate these gifts further and send him either to the Pontifical Institute of Sacred Music in Rome or to some other institution of learning in which this subject is taught, provided that the student manifests the qualities and virtues upon which one can base a hope that he will become an excellent priest.

The Holy Father also discusses the need for education in two areas of immediate concern to the musical life of the parish. The first of these is the sacred chant, of which he says:

... local Ordinaries and other pastors should take great care that the faithful from their earliest years learn at least the easier and more frequently used

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Gregorian melodies, and know how to employ them in the sacred liturgical rites, so that in this way also the unity and universality of the Church may shine forth more powerfully every day.

The other subject the Pope discusses is the critical one of hymns. The bishops, he says, are to make it their special concern that Catholic youth are well instructed in the use of hymns, which, he adds, "are of great help to the Catholic apostolate and should be carefully cultivated and promoted."

FOR A MORE WORTHY HYMNODY

But he goes on to a specific discussion of the qualities which hymns must have "in order to bring spiritual fruit and advantage to the Christian people." In addition to expressing Catholic doctrine accurately, they must also "use plain language and simple melody and must be free from *turgid and vain excess of words*. Despite the fact that they are short and easy, *they should manifest a religious dignity and seriousness*" (emphasis added).

There is hardly any need to go into the more obvious hymn problems here. They are quite familiar. Let us only ask ourselves whether the 19th-century sentimental ballad or the Gay Nineties' waltz, with a "vain excess" of pseudo-religious words superimposed, can be said to manifest "a religious dignity and seriousness," or can be said to be "true art." And true art is a quality which is to be looked for in *all* music used in the service of God, whether in liturgical or non-liturgical services.

It is tantalizing to realize that the hymn problem as we know it could become obsolete in one generation—if every Catholic elementary school in the country would simply outlaw the teaching of the standard horrors and look for substitutes among the treasury of great hymns now so easily available. Little children, after all, are not born with an innate knowledge of "Mother Dear, O Pray for Me" or "Goodnight Sweet Jesus." They are taught, God help us, to sing them, note by note and word by word.

It takes a little longer to teach them these hymns than it would take to teach them, to mention only three examples out of many, the fine English versions of the simple and glorious melodies, "Adoro Te Devote," "Salve Regina" and "Concordi Laetitia." It is one of the characteristics of a bad hymn that it is almost impossible to sing it well, since its melody is usually built of wide and clumsy intervals. (Consider the opening line of that popular sentimental ballad of the Civil War, "Take Me Back to Home and Mother," which we know today as "Mother, At Thy Feet is Kneeling.")

EDUCATING PRIESTS AND PEOPLE

More education in sacred music for the clergy and laity of all ages, and especially more adequate professional training for the would-be Church musician—this is the irreducible minimum. We cannot even begin to talk seriously about improving the status of Church music without presupposing that something will begin to happen in this direction. But if the art of Church music is to grow and flourish as we all wish it to do, we

must provide it with a climate of musical maturity that is at present lacking. It is impossible to be an expert Church musician unless one has a broad acquaintance with music in general. This may seem a fairly obvious, even a redundant, observation. But it is still necessary to make it. Too many Church musicians and too many teachers and advisers of Church musicians today are not properly entitled to the name of musician at all.

There is no doubt at all that we have come safely out of the era of the worst taste. We do not sing *Tantum Ergo* to the tune of the Sextet from *Lucia* any more. "Farmer's in B Flat" and the works of P. Giorza are only memories. Even Dubois' "Seven Last Words" is raising its frantic head less and less frequently. But from that era we have passed into the age of the mediocre. There we seem temporarily stuck.

Ask the average choir director what sort of Masses are in his repertoire and he is very likely to say proudly, "Only those that are approved." This is musical naïveté of a high degree. Approved by whom? By the publisher? By the White List of the St. Gregory Society? Probably he means the latter, for many choir directors regard this listing as semi-inspired writing, and are unaware of the fact that it contains an appalling quantity of musical junk. It is unfortunate that some of the people and organizations to whom the majority of our choir directors look for guidance seem to have espoused a standard of mediocrity in composition that presently has a stranglehold on the repertoire.

Distrust and suspicion of the contemporary composer who uses contemporary materials in his work is one of the chief characteristics of a lack of mature musical judgment. An excellent example of this came up only a few weeks ago when the editors of the White List refused the seal of approval to the beautiful and quite conservative "Mass in the Major Modes" by the American composer Russell Woollen. (That this vastly talented and highly trained musician also happens to be a priest does not really affect the issue, as a composer's state in life should not sway the committee's judgment one way or the other.)



Considering some of the third-rate trivia that have already safely "made" the White List, this was an unfortunate incident. There are in this country few enough serious Catholic composers, men of real competence and training, who turn their talents to the field of sacred music. It is easy to see why they might not be enthusiastic about trying. They know that most choir directors would avoid their work like poison if it is disapproved by the White List. Few choir directors have the secure musical judgment of a priest-musician who wrote me: "Naturally my seminary choir is not going to drop the new Woollen Mass from its repertoire just because the committee does not understand it!"

Musical provincialism on the part of those in authority is one of the major problems faced today by Church musicians of quality. One can multiply examples of it indefinitely. Rarely, however, does it come in the concretely appalling form it takes in a recent editorial in the *Catholic Choirmaster* (119 West 40 St., New York 18, N. Y.) entitled "The Chaos in Modern Music."

This editorial is the second installment of a piece begun a year ago. In it, the writer recalls his earlier words that "dissonant music connives with the Communist plot by furthering the dissolution of the mighty umbilical cord of Christian culture. . . ." He continues, "We don't have to acquire a taste for the sunrise, we don't strive to appreciate the full moon or a seascape. These things have beauty in themselves—and the corollary is clear: the works of Hindemith, Krenek, Harris, Toch and Co. are ugly."

The four gentlemen named are contemporary composers. We are not here concerned with a defense of their music. (We are undertaking something along that line in a communication to the editor in question.) But we are appalled at the confused thought that lets an editor, trained in music, so quickly forget the startling dissonances in Palestrina and Byrd, in Bach and Beethoven, in Mozart and Wagner. We are amazed that he apparently thinks the late string quartets of Beethoven are so easy of access. We can only hope that his remarks will not be seen by non-Catholic musicians, or by musicians within the Church who are seeking a guidance somewhat more enlightened in its esthetic and logical course than this.

There was a time—only four hundred years ago—when the Church was the inspiration of the greatest new music produced by the greatest and most honored composers of the day. And service as a Church musician was considered the highest peak to which a working musician could aspire. It is reasonable to suppose that we will never again see such an era, but we should at least work toward the equivalent of it, in terms of our own times. We should work toward the day when the average choir director will be a highly qualified, musically mature person whose training is superior to that of his colleague in secular music since his work is of infinitely greater importance. But this day will never come until the Catholic community learns to value and honor the Church musician at his real worth.

Bulganin and Khrushchev See England

Douglas Hyde

WHEN THE BRIGHTLY POLISHED TRAIN bearing Marshal Nikolai A. Bulganin and Nikita S. Khrushchev from Portsmouth Harbor steamed into London's Victoria Station on the afternoon of April 18, a BBC commentator described the scene for several million English listeners. Moscow, however, jammed the broadcast and relayed its own commentary for the benefit of the Russian public. It was a sharp reminder that peaceful coexistence is a one-sided thing.

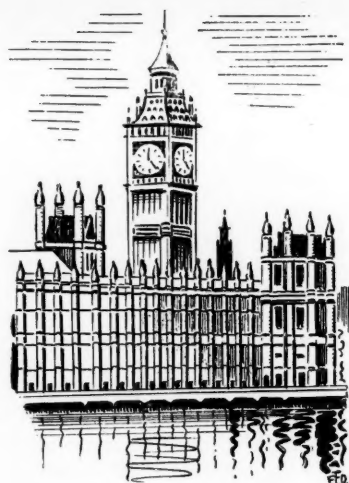
Within 24 hours the jamming received wide publicity in the British Press. The Russian leaders were, for the moment at any rate, sensitive to this, and it was modified, though not entirely brought to an end. That was a very small, but in its own way significant indication that the Communists are at this moment prepared to make some concessions in pursuit of their policy.

To a background of many cheers and a few boos from a crowd carefully roped off 90 yards farther down the station, the BBC's commentator excitedly declared that "the visit of these two distinguished gentlemen from Russia has created more interest than any other of its kind." He was undoubtedly right when he said that the arrival of the two Communist leaders created an unusual degree of interest. But it was not always the sort of interest that had been anticipated. In fact, the proportion of boos tended to increase as the trip went on, while the cheers noticeably diminished.

Before Mr. Bulganin left the station for Claridges Hotel, the rendezvous of princes and millionaires which was to be his home for the next ten days, he described the visit as "the practical application of peaceful co-existence."

Peaceful coexistence is, of course, a policy or tactic initiated by the Communists. His observation was in effect a boast that the visit was a means by which the Communist world hoped at one and the same time to

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retain its initiative and to apply Communist policies within the free world. Despite the rosy reports published by *Pravda* each day of the visitors' sojourn in Britain, it is likely that the Soviet leaders are still adding up their balance sheet to see just how much they gained and how much they lost. My guess is that though they know there are a good many items to enter in the credit column, there are more than they expected which must be put on the other side.

SOUR NOTES

The effect of the crowds' open hostility upon men accustomed always to enforced unanimity was noticeable. Their reaction to it was far stronger than would be that of visitors from a democracy. Students jeering, making rude gestures and pointedly singing "Poor Old Joe" might not have influenced many British or American politicians. But they almost certainly contributed to an atmosphere which provoked Khrushchev into his truculent outburst in Birmingham on April 23, when he talked crudely of guided missiles with hydrogen warheads which could be directed anywhere on earth.

The Soviet visitors reacted violently, too, at the end of a dinner in their honor, when Labor leaders, with understandable bad manners, raised the question of the fate of over 200 Social Democrats dead or in prison in Russia.

It is regrettable that the fate of those who suffer religious persecution under the Communists does not seem to have been similarly raised by Prime Minister Sir Anthony Eden. [The preceding was written before Sir Anthony's May 3 address in Parliament, concerning which see *Current Comment*, p. 186. Ed.]

MALENKOV'S VISIT

The way had been made easy for Bulganin and Khrushchev by their colleague Georgi M. Malenkov, former Prime Minister and now minister for power stations, who had toured Britain a little earlier. Mr. Malenkov had demonstrated with considerable skill just how this type of "practical application of peaceful

coexistence" can be made to serve Communist interests. He had come to a Britain which was distrustful of Russian leaders on tour, thanks to the calculated indiscretions of Bulganin and Khrushchev in India and Burma. The things they had said about Britain had stung the public and made many people wonder whether similar insults must be expected when they came to London.

By the time Malenkov left, however, that distrust appeared to have been very largely dissipated. The public had expected him to be the type of Russian leader with whom the West became all too familiar during the cold-war period—suspicious, remote, unsmiling. Instead, he was the very essence of friendliness and approachability. Allegedly he had come to inspect power stations and exchange information about recent electrical developments. His tactics were such that within a few days most people neither knew nor cared whether any serious business of that type was being done. It was his public-relations work that left them spellbound.

He handed out charm, chocolates and "peace medals" wherever he went. He mixed with the ordinary people while being careful not to be discourteous to those who had invited him. In return, he was kissed by factory girls and was greeted with cries of "Good old Malenkov" in one great work after another. Some of these reactions were, no doubt, encouraged by the Communists and their friends. But Mr. Malenkov must himself be given most of the credit. It was a personal triumph.

The British public had therefore been conveniently softened up and was in a mood to forgive and forget much by the time that Bulganin and Khrushchev arrived. In middle-class circles there was a greater natural distaste for the uncouth Khrushchev than there had ever been for the more polished Malenkov. But amongst the organized industrial workers, the desire for friendship with Russia was (and remains) strong.

Very significant was the response to a mildly worded petition to Parliament urging the Government not to forget the millions who suffer under Communist rule and not to enter into any agreements dependent upon the good faith of men who have broken so many in the past. The petition was launched by Common Cause, a nonsectarian body, but got some of its most active support from Catholics. It did not condemn the visit as such nor did it criticize Bulganin and Khrushchev personally.

A quarter of a million signatures were collected, but often in the face of active opposition. One Catholic factory worker I know, who is employed in a large aircraft works where he is well respected as an active champion of workers' rights, took it around his department. The left-wing influence in the works is strong. As a consequence more than half of the workers proved to be actively hostile to the petition; less than one-third signed. His experience was typical of many.

Even in this favorable atmosphere Bulganin and Khrushchev had far more obstacles to hurdle than had Malenkov. The latter had once been thought of as Stalin's successor and had been demoted by the other

two. The Soviet scale of values being what it is, this suggested that he must be less bad than they. More important, because he is of less consequence he could move freely about without anyone being conscious of special security measures having been taken either by the Russian or the British police. This was not the case with Bulganin and Khrushchev.

STRONG-ARM SECURITY MEASURES

The democratic British public is not accustomed to seeing either its own or visiting politicians and rulers being openly accompanied by numbers of tough-looking plain-clothes men or motor-cycle outriders, either home-grown or imported. All this and more was laid on to ensure the safety of "Bulge and Khrush," as the public irreverently called them.

Such elaborate precautions had not been seen since Tito's visit in March, 1953, which foundered on that very rock. It was clear after the first day that Bulganin and Khrushchev would have somehow to live down this display of strong-arm men if they were to make themselves as popular as Malenkov had been. In fact, they never came near it. The security precautions and the over-full, high-level schedule combined to come between them and the public.

The presence in Britain of large numbers of exiled victims of communism undoubtedly made some sort of exceptional security measures necessary. It also helped to spoil the atmosphere for Bulganin and Khrushchev. When 30,000 Catholic and other exiles from behind the Iron Curtain organized a silent, but immensely dignified and impressive, march through London to remind the public of their nations' martyrdom they made a profound impression.

The Soviet leaders evidently took their visit seriously. Recent changes in Soviet policy may have made members of the British Government have second thoughts about the visit's usefulness, but the new tactics had served to make it still more desirable to the Russians.

It was no coincidence that both the conciliatory Soviet statement on the Middle East and the announcement of the dissolution of the Cominform came on the eve of the Russians' arrival. The purpose of these moves was obviously to make the British public feel that Russia is now harmless and communism respectable.

Almost from the moment when Sir Anthony Eden, during the Geneva talks, first invited the Russians to come to Britain, the Communist party, as was to be expected, started preparing to capitalize on the event. The Anglo-Soviet Friendship Society went into action. It booked theatres for the showing of Russian films, persuaded one of the most important theatre chains to take others, hired great halls for public rallies and brought over a famous Soviet circus.

Communists in the trade unions persuaded local union bodies to organize public welcome meetings. In factories and mines they persuaded their workmates to invite Bulganin and Khrushchev to pay them a visit. These invitations were courteously accepted by the Soviet Embassy, which later explained that the two great men could not come after all because of the

character of the program which the British Government had drawn up for them. Many municipal authorities, particularly the Labor ones, planned receptions at which it was hoped that the Russians would be their guests of honor. Most of these invitations, too, were declined in the end on similar grounds.

From the start, however, the leaders of the Labor party clearly had mixed feelings about the whole thing. To some extent Sir Anthony Eden had stolen their thunder. It is precisely the sort of move that they themselves might have been expected to make had they been in power.

But it is the current tactic of the Communist party of Russia to court the Socialist parties all over Europe and, in particular, their rank and file. The Labor leaders had no desire to see a wave of pro-Soviet emotion lead to a strengthening of their own left wing. Today they are in trouble with those same elements for having shown themselves less accommodating to the Russians than the Conservative Prime Minister himself.

There never was any danger of the British Government being launched on the path of neutralism by Bulganin and Khrushchev. But the visit might have led to a greater tendency on the part of the general public to be pro-Soviet in its sympathies and to take the Russian leaders at their word when they tried to suggest that communism is in some way now more liberal and respectable.

It is possible that some British people, as a consequence of the visit and the activity surrounding it, now know communism better than they did before. That is a gain for us. Bulganin and Khrushchev, on the other hand, have seen how democracy works. Frankly, I don't know whether that is their gain or the free world's. It is not likely to have converted them to democratic principles. It may help them to know us better, but the Communists believe that you should understand your opponent in order to be able to defeat him. That means that we should be more vigilant in the future, not less.

Stalin on Communist Tactics

An original peculiarity of the revolutionary tactics of this period must be pointed out. This peculiarity consists therein that the revolution attempted to carry out every, or almost every, step of its attack under the appearance of defense . . .

It is as though the revolution had hidden its acts of aggression under the cloak of defense so as to attract all the more easily the undecided elements into its sphere of influence. This must also explain the apparent defensive character of the speeches, articles and slogans of this period, which none the less, in their intrinsic value, bore a thoroughly offensive character.

From "*Leninism or Trotskyism*," The Errors of Trotskyism, English trans. (London, 1925), pp. 225-26.

Student-Visitors are VIP's

Eugene K. Culhane

THE NUMBER OF STUDENTS from other nations studying in the United States has grown each year since World War II. This year there are 36,494 of them, a gain of six per cent over 1955. The good (or bad) impression of the United States that these young intellectuals will bring away with them all over the world is of great political importance to us.

Communist Russia understands the propaganda value of an intellectual who says: "I know. I was there and saw for myself." That explains why the Communists are enticing delegations of visitors into Russia and sending out their own. On April 25 Kenneth Holland, president of the Institute of International Education, told representatives of the National Association of Foreign Student Advisers at their annual conference in Washington, D.C., about two reports on the present extent of Communist exchange of visitors. According to one report, Russia was host in 1954 to no less than 1,000 delegations, and to 1,300 in 1955. The other told of Communist China bringing back 10,000 overseas Chinese from the Malayan area alone for study in China. What is the United States doing to match these Red efforts on the cultural front?

Both private agencies and the Government are responsible for a constant flow of visitors to this country from practically every other land on the face of the globe. These private agencies are the schools and universities that grant scholarships, the industries that bring employes from abroad for training in factories here and the scores of philanthropic enterprises that invite representatives or guests to the United States or send Americans abroad.

Our Department of State promotes this exchange of persons principally through two offices, its International Educational Exchange Service and the semi-autonomous International Cooperation Administration. In 1955 IEES exchanged, either to or from this country, 6,687 students, teachers, leaders and specialists. In November ICA had more than 2,000 U.S. technicians in 60 countries. The proposed 1957 budget for IEES is \$20 million. (The Department of State's Advisory Commission on Educational Exchange had recommended \$31 million, in view of the USSR's "challenge to the United States to cooperate in the free interchange of persons and ideas between all peoples.") For 1957 ICA, which in 1956 spent \$153 million on its Technical Cooperation Program, has asked \$157 million.

Father Culhane, a contributing editor on AMERICA's staff, has served on the National Selection Committee for Fulbright Scholarships.

It was with Latin America that the present U.S. campaign to make friends by exchange of persons got its start back in 1939. Since then, however, the Communist threat became so dangerous elsewhere that other areas of the world have taken priority. But recent Russian offers of trade with South America and flare-ups of political ferment there, often Communist-inspired, have made us think more about our neighbors to the south. In 1955, IEES exchanged 443 persons with the Latin-American republics, while ICA's technical-aid programs accounted for another 2,519. The 1957 Latin-American budget for IEES would provide for a 42-per-cent expansion, and ICA's budget would jump 17 per cent. Both are now before Congress and deserve its kindest consideration.

CATHOLIC STAKE IN PROGRAMS

Last year, for the first time, a Latin-American country, Chile, was included among the countries exchanging students with the United States by means of funds available under the amended Fulbright Act (P.L. 584, 79th Congress). In 1957 five more Latin American republics will in all likelihood be added. Catholic universities might well set aside a portion of their scholarship funds to help bring these scholars, Catholics in the majority, to their campuses. Since most Fulbright grantees receive only partial aid from that program, host universities are expected to provide supplementary grants. The commissions selecting Fulbright grantees abroad do an excellent screening job. Thus, rather than heed the eloquent, sometimes even tearful letters asking directly for scholarship help, Catholic universities may wish to help those scholars screened through IEES' programs. Many of them have explicitly and urgently asked to be assigned to a Catholic institution. This year nine Latin-American students out of every ten, with or without any sort of scholarship aid, are in non-Catholic schools.

Sen. William J. Fulbright told the National Association of Foreign Student Advisers on April 23 that "student exchange is a cultural program; it is not primarily a propaganda service." Nevertheless, besides its cultural contributions, the exchange of persons, and especially of students, has greatly helped the cause of the United States in the present war of ideologies. On our public relations abroad depends to a large extent the winning or losing of the cold war. The foreign students who come to our schools and colleges, and our own young people who go abroad to study, are not just tourists. They are in a very real sense ambassadors of peace and mutual understanding.

AMERICA

Balances the Books

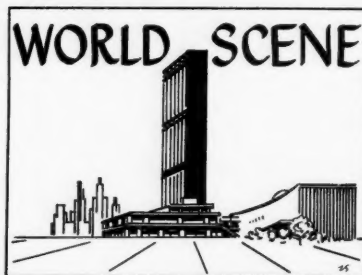
The lion's share of the books on world affairs went to the Far East in the last six months. These are, in the words of a British statesman in 1938, speaking of another region, "far-off countries of which we know little." But as Sir Neville Chamberlain found out, the little-known countries can be keystones which, displaced, bring on world war.

The United States and Asia, by Lawrence H. Battistini (Praeger, \$5), is a good introduction for those who have never thought much about Asia but are doing some tall thinking now. With maps to aid the telling, it covers Japan, China, Korea and even Pakistan, as well as Southeast Asia. Another non-professional study of particular interest is Robert Trumbull's *As I See India* (Sloane, \$4), a newspaper reporter's glimpse of a dynamic young Asian state destined for leadership. His book was written before the 1955 Bandung Conference. A report on this historic meeting of 29 non-white Asian peoples was given by Richard Wright in *The Color Curtain* (World, \$3.75). Though Wright is no expert on Asia, he is aware of the role that color plays in Red propaganda in the Far East. He went to Bandung to report on this aspect. Bandung itself is on the island of Java, one of the many of that new state, the Republic of Indonesia. In her book of that title, British-born Socialist Dorothy Woodman has given us a description of the many facets of this land, once the Dutch East Indies, a land of tremendous riches, beauty—and problems (Philosophical Library, \$6).

FAR EAST

In that area lies also Thailand, where in 1953 Edwin F. Stanton retired as U.S. Ambassador after 32 years of foreign service in the Orient. His souvenirs have come out under the title *Brief Authority* (Harper, \$4). Souvenirs of another type are represented in the recollections of a teen-age girl, the daughter of our recent envoy in India. Cynthia Bowles was an ambassador, too, to the younger set. *At Home in India* (Harcourt, Brace, \$3) tells what she saw

and learned. This country's strongest Asian friend is the Philippines. An important tale of triumph over difficulties is conveyed by Alvin H. Scaff in *The Philippine Answer to Communism* (Stanford, \$4). This is the story of the ultimately successful but often touch-and-go fight against the revolutionary



Huks. Part of the key to ultimate victory was rural reform. *Behind the Bamboo Curtain* (Public Affairs, \$3.75) consists of the letters written from Shanghai by Dr. A. M. Dunlap, who stayed behind for three years after the Reds entered the city in 1949. *Korea Tomorrow*, by Kyung Cho Chung (Macmillan, \$5.95), stresses the central problem: partition. But it also recalls the need for reconstruction after a devastating war.

IMPORTANT MIDDLE EAST

Once upon a time the Middle East was important because it was on the trade route to the Orient. Now it is important for itself. Today, where caravans of old used to pass in procession bearing spices and gems, oil pipe-lines obediently transmit the lifeblood of empires. Benjamin Shwadran, editor of a review on Middle Eastern affairs, describes some of the history written in oil in these regions. His study, *The Middle East, Oil and the Great Powers* (Praeger, \$7), shows why petroleum policy is so important for the United States, and why the Arab-Israeli dispute has such far-reaching repercussions.

Olive Trees in Storm (American Friends of the Middle East, \$2.75) relates the visit of a team of Americans—

one Catholic, one Protestant and one (anti-Zionist) Jew—to the Arab states. The tale is told by Morris S. Lazaron.

The history of one of these lands, Egypt, the most ancient of them all by our way of thinking, is presented with 5,000 years of drama in *Pharaoh to Farouk*, by H. Wood Jarvis (Macmillan, \$4.50). Ethiopia, though not directly in the line of fire in the present Middle East crisis, is also a storied land likely to figure in contemporary history as well. The biography of Emperor Haile Selassie I, *The Lion of Judah Hath Prevailed* (Macmillan, \$3.75), comes to us from the pen of Christine Sandford, wife of a British general, who has long familiarity with Abyssinian life. From elsewhere on the Dark Continent we have *The Dark Eye in Africa*, written by Laurens van der Post (Morrow, \$3). Adventurer, wanderer, worker, he pens a portrait of white man and black. His book is the result of lectures delivered to European audiences.

AND EUROPE TOO

Europe is almost taken for granted these days but we cannot forget that, as Mr. Dulles said recently, there Nato stands guard over the "greatest industrial and military treasure there is within the free world," outside of the United States. One reason why Europe is such a prize is Germany. *Mainsprings of the German Revival*, by Henry C. Wallich (Yale, \$4.50), is an economist's look into the reason for the amazing comeback of Germany. He examines why destruction, defeat and dismantlings seem to have given no pause to Germany's economic upsurge. But he also seeks the implications of this for the reunification of Germany and German-Soviet relations.

Occupation of a different kind was Austria's fate. Only a year ago this hard-luck nation finally became a free country after ten years of so-called liberation. In his *Between Liberation and Liberty*, Dr. Karl Gruber gives us a view into a patriotic Austrian's heart. Though Austria is "neutral," its sympathies are with the West. The author

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was Foreign Minister before becoming Ambassador to Washington (Praeger. \$4.50).

Austria recently joined the Council of Europe. But European unification is still a long way off. Michael T. Florinsky discusses this aim, with all its prospects and perils, in *Integrated Europe* (Macmillan. \$3.50). Do the Balkans belong to Europe? At least it was once the classic fishing ground for trouble for the Great Powers. Robert Lee Wolff has given us *The Balkans in Our Time* (Harvard. \$8). This is the history of Yugoslavia, Rumania, Bulgaria and Albania (but not Greece). Part of the American Foreign Policy series, this study provides valuable material on the Red take-over in these countries and the consequences of years of Red rule. Material for understanding Tito's break with Stalin can be found here.

SOVIET POLICIES AND INTRIGUES

Books on the Soviets and how they operate continue to pour out, revealing ever new aspects of this world problem. One of the most attention-grIPPING is Admiral C. Turner Joy's *How Communists Negotiate* (Macmillan. \$3.50).

—Five to Read—

Moscow Was My Parish
by Rev. Georges Bissonnette, A.A.
As I See India
by Robert Trumbull
How Communists Negotiate
by Admiral C. Turner Joy
The Dark Eye in Africa
by Laurens van der Post
Behind the Bamboo Curtain
by Dr. A. M. Dunlap

The author was our representative at the protracted negotiations in Korea preliminary to the armistice. The Communists welshed on promises as soon as they had made them, exploited Western concern for human suffering and gave in only when their military position was seriously threatened by air and sea attack.

Two years ago thirty experts on the Soviets got together to see if they could find out what was new and what was old in modern communism. The result is *Continuity and Change in Russian and Soviet Thought* (Harvard. \$7.50), edited by Ernest J. Simmons. This is a symposium of papers of varying excellence. Did the Bolshevik Revolution break with the Russian past, as Lenin

et al. claimed? This compilation has the value of putting together between two covers some valuable papers on Russian and Soviet intellectual history.

REPORTS ON RUSSIA

Marguerite Higgins is a widely read newspaperwoman. In her *Red Plush and Black Bread* (Doubleday. \$4) she tells us of her ten weeks and 13,500 miles in the USSR in 1955. Much grimmer reading is David Dallin's *Soviet Espionage* (Yale. \$5.75). This includes interesting chapters on the Canadian spy ring, as well as our better-known U.S. cases. Mr. Dallin, pushing toward his baker's dozen of books in this field, has also written *The Changing World of Soviet Russia* (Yale. \$5). He, too, asks whether there are any signs of shift behind the Iron Curtain, and if so in what direction. He is impressed by the signs of the rise of a "managerial class" in Russia, solicitous for welfare, security and stability in their lives. He wonders if in the end that will change the course of Soviet politics. Another well-known Soviet expert is Bertram D. Wolfe, who has just rounded up some of his old memoranda in *Six Keys to the Soviet System* (Beacon. \$3.75). These can be read in reference to the recent Twentieth Congress of the party, though they are studies of Soviet totalitarianism from 1940 to 1955, published as written.

Moscow Was My Parish by Rev. Georges Bissonnette (McGraw-Hill. \$3.95), was a Catholic Book of the Month Club selection and needs only a reminder. Fr. Bissonnette, an Assumptionist, pays tribute to the faith of the ordinary Russian people. Another ex-resident of the USSR was not so sorry to leave the country. This was Slavomir Rawicz, a Polish prisoner of the Reds who fled out of Siberia via Mongolia and Tibet to India. *The Long Walk* (Harper. \$3.50) is a tale of unbelievable courage.

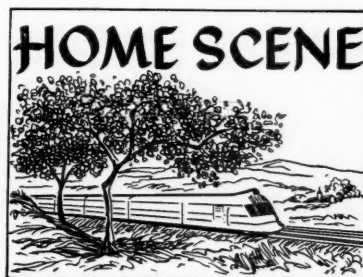
ARMED OR ARMLESS?

Can we separate peace from war? The problems are intertwined. *Military Policy and National Security* (Princeton. \$5) is edited by William W. Kaufmann and presents a collection of studies on how to achieve peace, or at least victory, without losing everything while preparing for the one or the other. International politics is shown here as lubricated by military power. *Guided Missiles in War and Peace*, by Major Nels A. Parson Jr. (Harvard. \$3.50), is a popular treatment of a sub-

ject of popular interest. On the other hand, *Air Power* (Praeger. \$3.75), by Asher Lee, is a British officer's close analysis of the military use of aircraft. The problem of disarmament, one of the most complex of all world issues, is dissected in *The Price of Peace*, by Charles G. Bolté (Beacon. \$3.50), who offers some suggestions out of his many years of reflection on the subject. The approach to disarmament depends upon wide public understanding of the issues. For this Canada's Lester B. Pearson, Secretary of State for External Affairs, provided some thought-provoking lectures which have been published by Princeton under the title *Democracy in World Politics* (\$2.75).

Emanuel R. Posnach is the author of *World without Barriers*. The vision of a world whose economic (and political) problems are resolved by the free circulation of men, money, goods and ideas, has always fascinated thinkers. This writer plunges courageously into his theme (Morrow. \$5).

ROBERT A. GRAHAM



People keep on increasing in numbers, a fact which confirms the general assumption that marriage and the family are still going strong. But more and more people, in a society of conflicting values and many erring leaders, are looking for guidance in building successful and happy hearths and homes. Several helpful books have been added to the market in this field during the past months.

Richard Steiner's *A Guide to a Good Marriage* (Beacon. \$2.50) draws on its author's two decades of experience as Unitarian minister and marriage counselor for many items of wise advice. Aside from a point or two which might be questioned, the book's Christian wisdom deserves commendation. Editor Maxwell Stewart's *The Growing Family: A Guide for Parents* (Harper. \$3.50) has much to offer, aside from occasional unnecessary flippancy, about how to prepare for and what to do with baby and youngster, both physically

and culturally. It has a wealth of educated common sense warmed by evident parental love.

The newest of the widely read Paul Landis' books on this subject, *Making the Most of Marriage* (Appelton, \$5.50), emphasizes the personalist and companionship aspect of marriage—perhaps overdoing it. He is on the side of the angels, with not too much other company in non-Catholic ranks, in pointing out that most successful marriages are of the chaste and of those couples who want children.

Several very good Catholic books on marriage have become available. A welcome trait of all is their frank discussion of some physical and cultural aspects of marriage which too often have been handled as unmentionables. *A Guide to Catholic Marriage* (Bruce, \$4.50), by Prof. Clement S. Mihanovich, Bro. Gerald Schnepf, S.M., and Rev. John L. Thomas, S.J., is a compact, popular edition of their widely used textbook for Catholic college marriage courses. A British product, *Marriage: A Medical and Sacramental Study* (Sheed & Ward, \$4.50), by Rev. Alan Keenan, O.F.M., and Dr. John Ryan, discusses the modern family as infected with modern secularism. The medical aspect of marriage, and the pressures put upon practicing Catholic doctors by state-controlled medical policy in Britain, are particularly well treated by Dr. Ryan.

A lengthy exposition of the crisis, socio-moral and cultural, which besets the modern family, and of the manifold difference of the sexes, is contained in the substantial volume *Marriage and the Family* (Regnery, \$9.00), co-authored by Harvard's Prof. Carle Zimmerman and Rev. Lucius Cervantes, S.J., of Regis College in Denver. Very highly recommended indeed.

One of the really finest fruits of Catholic scholarship in our day is Fr.

last six years. It is built around the concept of the Catholic family as part of a minority in American society, which minority is faced with the task of striving for and maintaining its ideals in close association with a secular majority which rejects many of those ideals.

The positive and clear exposition of the Catholic ideology of marriage, the socio-logical significance of minority survival in a complex society, the characteristics of the American Catholic family today, the factors of disorganization and ideological disintegration, and current programs for Catholic family development, make this book essential reading for anyone seeking to know the Catholic American family—his own and all others.

YOUTH IN THE SCENE

In swinging from home to school, we note first a very serviceable book on youth, the object of the efforts of both institutions. Rev. Raymond B. Fullam, S.J.'s *The Popes on Youth* (America, \$5) provides a thorough and extensive compilation of the papal teachings and pronouncements on youth. The compilation is well ordered, with commentary, explanation of context, detailed index and handy list of papal documents with literary references. It should be available to and used by every educator.

One of the stickiest problems connected with education is its purpose. Everybody's for it, though there's not much agreement on what it is. Another British product, W. R. Niblett's *Education—The Lost Dimension* (Sloane, \$2.50) is a series of brief but incisive essays on several aspects of the educational problem. Honest and usually wise, it does not hesitate to call a spade a spade in discussing religion in education, personality development, the justification of indoctrination, the role of ethics and values.

One educational problem in our own day is that of academic freedom. In *Academic Freedom in Our Time* (Columbia, \$4), by Columbia's Professor Emeritus Robert MacIver, one of our more distinguished political thinkers, we have a thoughtful book addressed to that theme. Though it suffers from serious blemishes this latest of Dr. MacIver's contributions is both very thoughtful and deserving of serious thought. One must note, however, his inadequate treatment of the relationship between the academic world and religion, his seeming unconcern with the threat to academic freedom from the

left, a perhaps unintentional but disturbing secularist bias, and too great concessions to the role of the state.

Less concerned with educational ideology, John Dyer's *Ivory Towers in the Market Place: The Evening College in American Education* (Bobbs-Merrill, \$3) discusses the current growth to maturity of classes at night, conducted, often enough, next door to the castles of business-land. His clear exposition will be welcomed by this growing member of the educational family.

OTHER SOCIAL FIELDS

Another important and productive social thinker has added to his published works. Prof. Pitirim Sorokin, Emeritus of Harvard, whose works must total in excess of 20,000 pages, has written *Fads and Foibles in Modern Sociology and Related Sciences* (Regnery, \$10), which will surprise not at all many of his hearers at recent sociological conventions. It may be said that Dr. Sorokin is angry, disappointed, even embittered. Many current sociologists have not paid homage to his pioneering efforts, and they are reminded of it in these pages.

But personal feelings aside, the book says much that needed saying. Many sociologists seem blissfully unaware that some of their dearest thoughts and most prized techniques are not entirely original, nor completely valid. Without accepting every sarcastic Sorokin sentence—and they won't—sociologists and other social scientists can profit from this chastisement.

Designated as sociology in its subtitle, Rev. Daniel O'Connor, C.S.V.'s *Catholic Social Doctrine* (Newman, \$3) is rather a brief but clear introduction to the study of Catholic social teaching, and has little to do with the usual elements of sociological study. It is particularly useful for its treatment of the sources and interpretation of its topic.

THE CHURCH IN SOCIETY

After the home and school, the last-named book leads us to the Church. Two recent books direct our attention to the parish and another to the role of the layman in the Church. L'Abbé Georges E. Michonneau joins pens with l'Abbé R. Maurice in *Catholic Action and the Parish* (Newman, \$2.25), whose English title might better have been closer to the French original, "Toward effective parish action." The authors support the thesis that parish priests operate more effectively in a team like the canonically instituted

Five of Note

- The American Catholic Family
by John L. Thomas, S.J.
- The Layman in the Church
by Michael de la Bedoyere
- The Popes on Youth
by Raymond B. Fullam, S.J.
- Just One More: Concerning the
Problem Drinker
by James Free
- Adventures of a Slum Fighter
by Charles Palmer

John L. Thomas' *The American Catholic Family* (Prentice-Hall, \$7.65), the result of the author's researches for the

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Sons of Charity founded 35 years ago in Paris. The thesis is, of course, worth considering, as are many of Abbé Michonneau's other observations.

Michael de la Bedoyère in *The Layman in the Church* (Regnery. \$2.75) writes with his usual clarity, force and vigor on the layman's spirituality and role in the apostolate. Despite positive lack of encouragement in some quarters, laymen are coming to assume more and more their rightful and necessary place in the Church. Mr. de la Bedoyère's book clarifies, stimulates and encourages. The one who is often best situated to encourage and stimulate the layman is the parish priest. Canon Eugene Masure in *Parish Priest* (Fides. \$3.95) devotes his treatise to the secular or diocesan priesthood as distinguished from the religious priesthood, and illumines many aspects of the parish priest's vocation.

CRIME AND SOCIETY

After home, school and Church we turn to a couple of problems which result often enough from the defective operation of those institutions: juvenile delinquency and alcoholism. Several books which help to sharpen our insight into the history and background, problems and heartaches of delinquents include *Girls on Parole* (Houghton Mifflin \$3), by veteran parole officer Katherine Sullivan, who offers 20 chapters of personally understood case histories; Jack Karney's *Work of Darkness* (Putnam. \$3.50), *Journey Into a Fog* (Sheed & Ward. \$3.50) by Margaret Berger-Hammerschlag, and Margaret Shedd's *Run* (Doubleday. \$3.50).

The causes of excessive drinking are many, as are its evil effects and the various means to check it. *Alcoholism: Its Scope, Cause and Treatment* (Random House. \$3), by Dr. Ruth Fox and Peter Lyon, analyzes this pathology in terms of psycho-analysis as a neurosis. Though little concerned with the moral and spiritual issues in alcoholism, the authors' study is careful, conscious that there is no pat solution, and illuminative.

More appealing, warm and sympathetic is ex-alcoholic James Free's *Just One More: Concerning the Problem Drinker* (Coward-McCann. \$3.50). Author Free joins advertising and writing ability to his experience with alcohol and his desire to help others so afflicted. He favors Alcoholics Anonymous as the best kind of help, but first discusses clearly the causes, unhelpful solutions and unhelpful attitudes on the part of

people who should know better. This book can be very helpful indeed.

One thing that can, and often does, drive a man to drink and a youngster to delinquency is living one's life in a



miserable slum. Despite a somewhat laudable record of achievement in slum clearance over the past 20 years, our nation has by and large been rather derelict in facing up to its moral duty and the social value of eliminating these festering sores and source of all sorts of social evils. Charles Palmer's *Adventures of a Slum Fighter* (Tupper and Love. \$4) is another book which benefits from its author's successful experience, social conscience and attractive writing. Anyone at all concerned with our housing problem (and who isn't or shouldn't be?) will find Mr. Palmer's discussion of the effects of bad housing, the attempts to solve the problem, and his own activities as city (Atlanta) and Federal slum clearance director not only sobering but likewise enlightening and stimulating.

One way of avoiding slums is to live in the suburbs (though slums can sometimes be found there, too). James Kenward's *The Suburban Child* (Cambridge. \$2.75) is a happy recollection of his own happy suburban childhood. Reflecting the growing importance of suburbs in our day are the Nos. 9 and 10 Studies in Population Distribution: Raymond Cuzzort's *Suburbanization of Service Industries within Standard Metropolitan Areas* (Scripps Foundation and University of Chicago. \$1.05) and *Suburbanization of Manufacturing Activity within Standard Metropolitan Areas* (Same publishers. \$1.80).

Going beyond suburbia, we come to *The Exurbanites* (Lippincott. \$3.95), who have been splashed on the pages of notoriety by A. C. Spectorsky. With

barbed humor, alternating sympathy and distaste, sharp observation and insight, Mr. Spectorsky draws on his own exurbanite experience to give us a look at a newly developing social class, a fresh type of new-rich and new-cultured. We have here yet another affirmation that all that glitters is not gold.

THE STATE OF FARMS

Pushing out still further from urban haunts, even beyond exurbia, we come up against another great issue in American life, which, we are told, should contribute mightily to the interest of the forthcoming national elections. The numerically decreasing but ever more productive farm community is as American as buckwheat and sausage for breakfast. *Can We Solve the Farm Problem?* (Twentieth Century Fund. \$5), by Murray Benedict, brings us up to date with the farm problem, reviews the national farm policy, and suggests such revision as will bring supply down to the level of demand. Obviously this is a peculiarly and exclusively national viewpoint, mirroring little concern for half an earth of underfed people. Thus many readers will disagree with the suggested policy, but they will be grateful for a clear exposition of the nation's farm situation.

Thinking of farmers and our use of the land reminds us of conservation and care of all our national resources. Two recent studies on this matter are Barrow Lyons' *Tomorrow's Birthright: A Political and Economic Interpretation of Our National Resources* (Funk & Wagnalls. \$5) and Samuel Ordway Jr.'s *Prosperity beyond Tomorrow* (Ronald. \$3). The former contains a world of facts, but suffers from two personal opinions of the author: his belief in the very extensive role to be played by government, and his willingness to accept any means, moral or otherwise, of controlling human fertility. Mr. Ordway assuming that people, productivity and use of resources will continue to grow, suggests that people will have more leisure, should be taught to use it properly and find it the technical solution to the over-population problem. A rather interesting analysis of the problem, but rather awry in its conclusions.

Still in rural America we run across some 40 million acres in 26 States which Author Carlos Embry calls *America's Concentration Camps* (McKay. \$3.50). Here is where most of our Indians live in circumstances which do us very little credit. When any group of people in

modern America have a life expectancy of 17 years, and are actually the wards of our Government, it must mean that we are being quite remiss. We are. Mr. Embry's book deserves widespread reading and commensurate action: it's about time the American Indian received a full chance to live like an American.

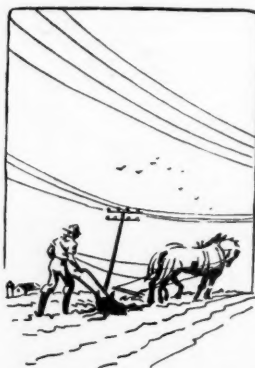
MINORITY PROBLEMS

From the Indians in rural America it's a short step to another, numerically more important, American racial minority group, largely dwelling in the rural South. Hylan Lewis' *Blackways of Kent* (U. of North Carolina. \$5) gives us a chance to look inside the life of Negro society in a Southern town, in which it constitutes one-third of the population. It is worth reading, since the sub-culture it delineates has its counterpart in all other racially mixed areas in the country.

The viewpoint of another minority group, the Norwegian immigrants of the last century, is expressed in a compilation of their letters to folks back home in *Land of Their Choice: The Immigrants Write Home* (U. of Minnesota. \$5.75), edited by Graduate Dean Theodore Blegen. The value of this book is not, of course, limited to the clearer light it sheds on a phase of our history. It also contributes to our appreciation of the meaning of America, its favors and discouraging snags, for all newcomers to our shores.

Life on our shores continues to grow more complex, particularly in our shedding of values which used to weld our unity. In *Journey down a Rainbow* (Harper. \$3.50), by J. B. Priestley and

Jacquetta Hawkes, we are reminded of the tinny, shallow and play-pen culture which is permeating American life. It has opposition, of course, and this book should help to bolster and spread that



opposition. But there is a lot of life that is lost in modern American living. Our authors are hopeful that that life can be found again.

Two other books which seek to give us some insight into how other peoples have lived are Sir Harold Nicolson's *Good Behavior* (Doubleday. \$4) and Edmund Wilson's *Red, Black, Blond and Olive* (Oxford. \$6.75). The former takes the reader to one point or other of a dozen civilizations through history wherein the author has found some cultural trait that has appealed to him as "good behavior." There is a certain superficial interestingness about it, but the book lacks both depth and objectivity.

Mr. Wilson's four colors refer to Zuñi Indians, Haitians, Russians and Israelis, among whom he has toured in recent years. These travelogs are indeed in-

teresting and, despite some easily noticed bias of the author, manifest many insights for which we might be grateful.

We can close this phase of our book survey with reference to two studies on our socio-economic life. Kurt Braun's *Labor Disputes and Their Settlement* (Johns Hopkins. \$6) brings us up to date with both effective experience and still unanswered questions in the settling of industrial disputes, and belongs on the shelves of every industrial-relations library. A very interesting study is that of Lloyd Warner and James Abegglen, who collaborated in *Big Business Leaders in America* (Harper. \$3.75) and *Occupational Mobility in American Business and Industry, 1928-1952* (U. of Minnesota. \$5.50). They try to answer the question whether our occupational structure is becoming more or less mobile.

One hears often enough that class lines and occupational structure are becoming more rigid. The data unearthed by this team of researchers seem to indicate the contrary. A greater percentage of today's business leaders come from labor-class backgrounds than previously. More than half of the 17,500 business leaders who were requested to fill out questionnaires did so. Their cooperation and the resulting study give us an important clue to understanding the structure and dynamism of our occupational society.

JOSEPH B. SCHUYLER

POLITICS AND GOVERNMENT

Fittingly, the year preceding our national election is marked by a splash of campaign books. Dean Acheson in *A Democrat Looks at His Party* (Harper. \$3) states his admiration for the Democratic party and, of course, his criticism of the Republicans. Adlai Stevenson tries to explain himself to the voter in *What I Think* (Harper. \$3). This is a collection of Mr. Stevenson's speeches and articles on various topics over the past four years.

Two provocative books try to analyze the past few years and to put a label on the present political mood. Richard Rovere's *Affairs of State: The Eisenhower Years* (Farrar, Straus & Cudahy. \$4.50) is a collection of the author's magazine articles written since Eisenhower's election plus a fresh summary of the Republican record. Mr. Rovere sees Eisenhower as a man unfitted for his office, indifferent toward any comprehensive Republican policy, yet re-

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markably successful in cementing the Western alliance.

Samuel Lubell names our postwar era *The Revolt of the Moderates* (Harper, \$3.75). He draws his conclusions about people's opinions and motives by asking them—thousands of them in every part of the country. His thesis is that the improved lot of the American middle class has promoted a moderate conservatism. To capture this ground swell of "moderation" both political parties are forced to reject or play down their traditional tenets.

Some currently unsolved problems have received realistic and authoritative treatment. In the realm of local and State administration few men are better informed than Robert Moses. Surely, none writes a more incisive prose. His *Working for the People* (Harper, \$4.50) is a collection of articles and reports he has written on specific problems in New York public administration. No one interested in this field will want to miss the wit and pungency of these comments. The wisdom and forthrightness is something we would wish for in all our public administrators. *Military Policy and National Security* (Princeton University, \$5) is a realistic appraisal of cold-war problems by scholars at the Center of International Studies. The book makes a strong plea for deterrence through the integrated development of varied nuclear weapons.

The President's heart attack last September focused attention on some unresolved constitutional questions. Profs. Edward S. Corwin and Louis W. Koenig have a welcome little volume, *The Presidency Today* (New York U. \$3), offering an authoritative analysis of these questions, e.g., Presidential disability, delegation of powers, etc. The most influential office in the world is a dynamic, constantly changing role. A book like this one is a valuable aid to appreciating the significance of the American Presidency and how it may develop.

The Right to Know (Farrar, Straus & Cudahy, \$4), by Kent Cooper, former general manager of the Associated Press, offers some striking historical evidence of the evils spawned by governmental manipulation of news. Mr. Cooper attempts to establish the thesis that Government propaganda brought America into two wars and, unless peace can be preserved permanently, it will be the means used to start the next war. This book will be tagged as an oversimplified view, but it offers strong am-

munition to those newsmen and Congressmen who are now arguing that government suppression or screening of information is dangerous.

LAW AND LIBERALISM

Two eminent jurists have brought out reflective books on the law. Judge Arthur T. Vanderbilt in *The Challenge of Law Reform* (Princeton, \$3.50) describes some procedural reforms (e.g., appointment of judges, pre-trial conferences, limited use of juries) that will make our courts more respected and more efficient. *We the Judges* (Doubleday, \$6) is Justice William O. Douglas' commentary on American constitutional law and on India's 1949 Constitution. This is a heartening interpretation of the influence on Indian jurisprudence of Anglo-American common law.

In the field of political philosophy Kurt von Fritz' *The Theory of the Mixed Constitution in Antiquity* (Columbia U. \$7.50) shrewdly analyzes and criticizes Polybius' estimate of politics as a power struggle best controlled by a balancing of factions. In Prof. Robert A. Dahl's *A Preface to Democratic Theory* (Chicago, \$3) the Walgreen Foundation adds another important book to its distinguished collection of works on political theory. The natural-law philosopher will find this book deficient in the solutions it proposes to the problems of democracy, but he will value it as a concise expression of the empirical school. *The Decline of American Liberalism* (Longmans, Green, \$7.50) is an historical survey of individualism in America by Prof. Arthur A. Ekirch. He is saddened to find the individual steadily losing ground in the face of industrial growth and planned economy. He admits, however, the need of some of the reforms that are transforming our economic and social life.

JOSEPH SMALL

Other Books

THE CHALLENGE OF EXISTENTIALISM

By John Wild. Indiana U. Press. 272p. \$6

LITERARY AND PHILOSOPHICAL ESSAYS

By Jean-Paul Sartre. Criterion Books. 239p. \$4

Prof. John Wild of Harvard University is an old Freiburg hand at existentialism. He was studying with Heidegger and writing about Kierkegaard long before their names were known abroad.

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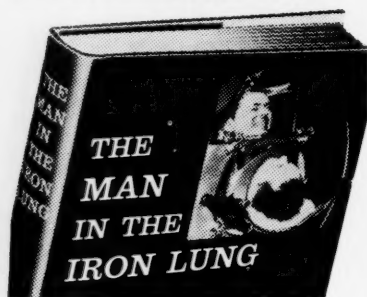
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Yet his book is not a history of the movement, though he does devote a chapter to Kierkegaard and one to the other exponents.

In recent years, Wild has been working out an independent realistic philosophy. It includes the following tenets: we can know real beings and essential structures; there is a free spiritual principle in man; God exists and is providential; there is a universal moral law. Without being specifically Catholic or Thomistic, this is a Christian philosophy, making large drafts upon Plato and Aristotle, Augustine and Aquinas.

The question then arises of how this realism is related to existentialism. Prof. Wild's book provides the answer to this question, which is intriguing, since on some issues there would seem to be sharp divergences. But the word *challenge* is inserted into the title, to forewarn readers that a wide area of agreement is to be found.

On the points where his realism and existentialism converge, Prof. Wild is convinced that a definite philosophical outlook emerges which best describes human experience. Thus he is not simply describing existentialism but urging some of its views as very relevant today, once they are integrated with realism.

There are some salient points in this revision of the common estimate of existentialism. Wild holds that modern philosophy has suffered a fourfold breakdown: in methodology, metaphysics, epistemology and ethics. But in each of these fields, there are signs of reconstructive work on the part of the existentialists. They have sufficiently defied the Kantian bar on metaphysics, for instance, to revive interest in classical questions about essence and existence, contingency and necessity, time and history. After the long reign of determinism, the existentialists have the courage to reaffirm human freedom and to inject new meaning into the problems of moral responsibility, guilt, the personal decision of conscience, and death.

Wild contends that these positive elements in existentialism can be separated from their context of some evident weaknesses and incorporated into a thoroughgoing realism. The last part of the book illustrates how a realistic synthesis can be achieved, with due emphasis to be placed upon speculative knowledge, essential structure and universal moral law.

Too much ground is covered by means of rapid descriptions to establish

firmly all these points. Furthermore, it must be borne in mind that there are several types of realism, even in the



tradition to which Prof. Wild appeals. But he has indeed made a challenging appraisal of existentialism, one which may well enable this philosophy to receive a fair hearing.

This new collection of Sartre's essays (reassuringly jacketed in red, white, and blue) is garnered from the series of *Situations* which he has issued at intervals in Paris. The pieces fall roughly into three groups: appraisals of French novels, literary and social criticism of the American scene, and the philosophical bases of criticism. From this book, one can obtain a better idea of Sartre's actual position in French letters today than from his misleading little essay *Existentialism is a Humanism*. It is primarily as a literary figure that he is still influential.

The French novelists under consideration are Mauriac, Camus, Giraudoux and Maurice Blanchot. In every case, Sartre is centrally concerned with the handling of freedom and time, since he regards a novel as a concrete expression of free acts in their temporal development. Apropos of Mauriac, he remarks that "Christian writers, by the very nature of their belief, have the kind of mentality best suited to the writing of novels. The religious man is free." Yet Mauriac is disappointing precisely because grace in his works is conceived as a line of destiny and is never integrated with the free moments of choice.

Camus is criticized somewhat less stringently. But the noticeable contrast between his lean, muscular tales and the sprawling stories of Sartre himself is explained by the latter as rising from a difference over time. Camus stresses the unadorned causal sequences, whereas Sartre cultivates the durational and irreversible aspects of existence.

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Like most French writers today, Sartre welcomes Faulkner and Dos Passos enthusiastically, though far from uncritically. He observes shrewdly that Faulkner rarely describes an act in the freshness of its happening, but rather as a past event still dominating the present. Faulkner's vision is likened to that of a man sitting backwards in an open car, as it jounces along. The present is blurred and jumpy, but at a distance events assume describable proportions, at least for a while.

The underlying philosophy is exposed in two concluding essays: "Cartesian Freedom" and "Materialism and Revolution." The former is a revealing account of Sartre's conception of absolute freedom and its historical roots in the voluntarism of Descartes.

But Sartre dislikes the presence of the Cartesian God, who prevents the self from enjoying the absolute freedom of saying *may* even to the good. Hence atheism is essential to the claim of unconditioned freedom in Sartrean man. But, as the study on Marxist materialism shows, this freedom has the slight disadvantage of hindering any firm adherence to the true. Sartre's attitude toward Marxism is elusive to the point of ambiguity.

On the whole, the literary side of Sartre's mind outshines the philosophical side in these articles. His literary appreciations are not so closely wedded to his theoretical views that the rest of us cannot profit by reading them. But as a philosopher, the Sartre of this book is a man in too much of a hurry to wait for all the evidence to come in.

JAMES COLLINS

THE SELECTED LETTERS OF HENRY JAMES

Edited by Leon Edel. Farrar, Straus & Cudahy. 228p. \$4

The legend of Henry James has grown and spread so far that readers, even now, have trouble distinguishing fact from fiction. Readers in the future may plump for one or the other and let it go at that.

James himself is in part responsible for the fate he has suffered, through his habit of making a mystery of things where no mystery inheres. There are times when the whole tremendous apparatus of his art is turned to putting his reader off, a work of literary deception by which he all but deceived himself. His desire to retain control over his literary reputation led him into further mystification.

James was unfortunate, too, in not being able to take criticism well and in his ability to explain away everything his critics said of him. He was often right, but even poor criticism might have helped him prune away some of his idiosyncrasies. When Shaw, who had been selected to write the letter of rejection for *The Saloon*, James' one-act play, carried out his commission by criticizing the play in detail, James came back with a much-too-long letter in which he explained the how and why of his play. Though full of memorable ideas, the reply gave the impression of being a long cry of a wounded man. He ended the first part of his letter by saying: "I do such things because I happen to be a man of imagination and taste. . . ." This letter also includes the famous definition of the function of art: "They [works of art] are capable of saying more things to man about himself than any other works are capable of saying."

Like most great writers, James has been the subject of countless literary anecdotes which have buried him the more deeply under the weight of legend, because there have been so many inaccuracies both in the stories told by others about him and those he told himself. Simon Nowell-Smith's *The Legend of the Master*, has done a masterly piece of work in tracking down these anecdotes and sorting out their inaccuracies, but unless we are to perform a major operation on every new anecdote that crops up, we shall have to ask ourselves, not whether it is true, but whether it is amusing.

Mr. Edel's collection of James letters, fifty per cent of which have never been printed before, is valuable from many points of view, not the least of which is in checking the legend against fact. The collection is very carefully edited; the introduction and foot-notes are enlightening, and all the people James wrote to or who wrote to him are identified.

Though he does not think as highly of James as James thought of himself, the editor has no theory to ride, but lets James speak for himself. He does not look down the nose at James' circumlocutions, his exaggerated social gestures, his desire to control what the future would think of him, his ability to bring his publishers up sharp for not paying him enough, his ridiculous sensitivity to criticism, his artificiality and attitudinizing when face to face with grief.

ELIZABETH N. MONROE

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JAMES COLLINS, author of *Existentialism: a Critical Study* (Regnery), is professor of philosophy at St. Louis University.

REV. JOSEPH SMALL, S.J., is a contributing editor of AMERICA.

THE WORD

He who is to befriend you, the Holy Spirit whom the Father will send on My account, will in His turn make everything plain (John 14:26; Gospel for Pentecost Sunday).

The three central and surpassing feasts in the calendar of Holy Mother Church are Christmas, Easter and Pentecost. Christmas marks the physical birth of Christ, the beginning of His visible life on earth. Easter celebrates the triumphant rebirth of Christ, the beginning, actually, of His glorified life in heaven. Pentecost commemorates the third, final birth of Christ, the open and promulgated beginning of His mystical life in the Church.

It is true, indeed, that the Church came forth from the gashed side of her Lord as He hung lifeless upon the cross on the first Good Friday. Yet it was on Pentecost Sunday, when *all at once a sound came from heaven like that of a strong wind blowing*, when there flamed forth *what seemed to be tongues of fire*, that Holy Mother Church began her life as a public, perceptible, openly established fact.

Upon what or whom, that Pentecost morning, did the Holy Spirit of God, the third Divine Person of the adorable Trinity, truly and even sensibly descend? Upon Mary the Virgin, long since His spouse and the Mother of Christ? Or upon Mary and upon Peter,

the first Pope? Upon Mary and Peter and the other eleven apostles, including the newly chosen Matthias?

St. Luke says in the second chapter of Acts, *and they were all filled with the Holy Spirit. Who? That group or fellowship who were all gathered together in unity of purpose.* How many were there in this band, this community thus united? According to the first chapter of Acts, *when Peter stood up and spoke before all the brethren; a company of about a hundred and twenty were gathered there.*

So, then, the flaming, pentecostal Spirit of God descended upon the Church; upon the whole Church; upon the community of Christ.

Let us observe the immediate and highly significant consequences of the descent of the Holy Spirit upon the entire Christian community. First, it is recorded that the members of the group *began to speak in strange languages, as the Spirit gave utterance to each.* Here was the initial outpouring of that puzzling charismatic gift which was later to give rise to considerable Pauline uneasiness, as we see clearly from the 14th chapter of first Corinthians. Nevertheless, what followed at once was the first Christian sermon, and that sermon was *not* preached either chorally or antiphonally or chaotically by the Christian community. It was preached by *Peter, with the eleven apostles at his side.*

Thus evident, from the very outset of the Church's visible life, is the essential pair of facts about the organic Church: that it is *one*, a single body in which all the members are truly united in doctrinal identity and essential equality; and that it is *hierarchical*, an orderly society in which the members are divinely arranged in ranks of different powers, competence and duties.

On this Pentecost Sunday, as the devoted Catholic layman watches the Catholic priest, robed in flaming vestments, renew the triumphant sacrifice of Calvary, let this plain, good man think deeply on the two deep truths about his Church. Let him be glad that there is on earth another Peter (so well named *the Holy Father*) to speak to him and for him in the unmistakable accents of eternal truth. And let him be sure and surely joyful that the blessed Spirit who descends this day descends truly on *him*; on him, the Catholic layman, the lay but living member of the mystical body of Christ. *And they were ALL filled with the Holy Spirit.* VINCENT P. MCCORRY S.J.

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musical version of Sidney Howard's
They Knew What They Wanted. For
the enlightenment of junior theatrego-
ers, as well as their elders whose
memory has grown hazy, it may be
helpful to describe a part of the story
line.

A postcard bride arrives in Califor-
nia's Napa Valley to marry a man she
has never seen, and is seduced on her
wedding night by an impetuous back-
country Casanova. As she gets to know
her husband, a much older man, she
learns to respect and love him. Her
infidelity has become only a bad mem-
ory until she discovers that she is about
to become a mother. The rest is an
appraisal of human values and rela-
tionships which most observers will find
edifying.

In adapting the drama for music,
Frank Loesser has retained its substance
virtually intact, though he has substi-
tuted songs for some of the dialog. The
seduction scene is handled with discre-
tion, which unfortunately is not the case
with all of the songs. A few of the lyrics
are too liberally spiced with profanity.
There is an abundance of musical num-
bers, from arias that would be at home
in opera to amusing comedy tunes.
Most of the latter are folksy, country
style fun.

The attractiveness of the show, like
that of its parent drama, is largely de-
rived from pastoral scenes of whole-
some rural life. Parts of the story
resemble an idyl of a fat, prosperous
and contented countryside, and Mr.
Loesser has wisely infused those quali-
ties into his music and lyrics. The mood
is sustained by Jo Mielziner's settings
and lighting, as in the halcyon opening
scene of the second act.

Robert Weede and Jo Sullivan, as
the middle-aged husband and briefly
errant wife, bring impressive musical
and acting talents to their roles; and
they are supported by far too many
capable performers to be mentioned.
It would be unpardonable, however, to
ignore Susan Johnson and Shorty Long,
who are conspicuous in comic relief.

Joseph Anthony directed the produc-
tion, with Dania Kripska supervising
the dance numbers. The costumes, by

Motely, are colorful in a variety of
shades, but still have the natural dusti-
ness of garments worn in a Napa Valley
vineyard.

The playbill neglects to mention any
of the thirty songs Mr. Loesser wrote
for the show, which is unfortunate, as
your observer would like to name at
least half a dozen. He is confident that
everybody will want to hear "My Heart
Is So Full of You," a romantic duet by
Mr. Weede and Miss Sullivan, and
"Big D," a novel song sung by Shorty
Long and Miss Johnson.

WAKE UP DARLING, sponsored by
Gordon Pollock, opened at the Barry-
more a day before *Happy Fella*, but has
already departed from the bourne of
live plays for embalming in French's
catalog. It is a flimsy comedy in which
a stage-struck young woman lets her
husband believe she is on the verge of
infidelity until motherhood approaches.
The dialog is often amusing, and was
capably handled by Barry Nelson and
Russel Nype.

The author is Alex Gottlieb. Ezra
Stone directed and Ballou designed the
scenery.

THEOPHILUS LEWIS

FILMS

THE HARDER THEY FALL (Colum-
bia) makes no secret of its thesis. In
case there was any room for misunder-
standing, at the end of the film Humph-
rey Bogart (an ex-sports columnist with
a conveniently off-again, on-again set
of moral scruples) sits down at his

typewriter and uses it as a lead for a
boxing exposé: "Prizefighting ought to
be outlawed in the United States even
if it takes an Act of Congress to do it."

Though I admit to a predisposition
in favor of this point of view, I think,
objectively speaking, the picture makes
a good case. The focus of its exposé
is a formidable-looking six-foot-nine
South American boxer (Mike Lane)
whose heart is pure but whose strength
is not as the strength of ten. On the
contrary, he has, though his simple
mind cannot grasp the fact, a powder-
puff punch and a glass jaw.

These physical disabilities, however,
do not prove an insuperable obstacle to
the gambling syndicate (headed by
Rod Steiger) which has him under con-
tract. They arrange a nation-wide tour
for their protégé and pay 28 successive
fighters to "go in the tank." By the time
the giant comes up against the champ
(who cannot be bought) the odds are
right to make a fortune betting against
their boy.

The syndicate's cut did not stop
there. They had besides a very talented
bookkeeper who could prove with a
legally unassailable set of figures that
the contender's share for the entire
tour was, after expenses, exactly \$49.07.
And as a tidy and profitable liquida-
tion of their investment they sold the
giant's contract for \$75,000 to another
fight promoter, with an even more des-
picable use for it. From this latter
fate the boxer is rescued by the sudden
altruism of the above-mentioned sports
writer, up to that point sufficiently
elastic in conscience to act as the tour's
well-paid press agent and respectable
"front."

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Inside America

May 19, 1956

A little over two months ago we printed the last list of our new Associates. There were 126 of them. Since then, counting renewals and new members, we have 58 more Associates. We are very happy to list their names here today and to welcome them most heartily. . . . I find it hard to express adequately the fulness of our gratitude toward the Associates. Thanks to their help America's editors received regularly last year 275 foreign and domestic reviews and 117 newspapers. The Associates made it possible for our editors to cover important conventions in many sections of the United States. This summer their aid will send our correspondent to Rome for the ceremonies closing the Ignatian Centenary. For all this generous help, on which so much of America's effectiveness depends, we are thankful.

Father Davis

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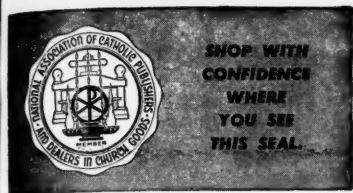
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According to the traditional "well-informed sources," Bud Schulberg's novel, from which Philip Yordan's screen play is derived, was fact only thinly fictionalized. A pending lawsuit against the film lends added weight to this report. The picture has, in any case, a ring of truth as well as the dramatic virtue of presenting its indictment of prizefighting evils within the framework of an absorbing albeit quite horrifying story. On a higher level though, it lacks the clear-cut moral stature of *On the Waterfront*. [L of D: A-II]

HILDA CRANE and THE REVOLT OF MAMIE STOVER (both by 20th Century-Fox and both in color and CinemaScope) are, with what would appear to be a deplorable lack of inventiveness on the part of the advertising copy writers, being publicized with eyebrow-lifting questions: "Why can't Hilda Crane stay married?" and "Why did Mamie Stover have to leave San Francisco?" A look at the pictures, however, vindicates the publicity department. The questions are considerably more arresting than the answers.

For the benefit of those who have successfully avoided any acquaintance with William Bradford Huie's novel, Mamie Stover (Jane Russell) left San Francisco at the irresistible urging of the police because she belonged to the world's oldest profession. Nothing that happens to her once she has resumed her career in Honolulu is of the slightest moral, sociological or dramatic significance. In fact the picture's main purpose seems to be to demonstrate that it is possible to photograph most of a film inside what is obviously a brothel and at the same time, by means of an ingenious set of euphemisms and equivocations, to maintain that the house is not a house.

Hilda Crane can't stay married (she is twice divorced when the picture opens and acquires and nearly loses a third husband during the film) because she has rejected the hypocritical standards of her parents and, in the search for her own, has not progressed beyond narcissism. She is, in theory, a valid contemporary type and she is quite interestingly played by Jean Simons. But the film, adapted from an unsuccessful play by Samson Raphaelson and further vitiated in the process, is loaded with soap opera clichés which place a severe strain on the audience's credence and an even greater one on its capacity to sympathize with Hilda. [L of D (both films): B]

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Correspondence (Continued):

best interests of the United States to support democracy in the Middle East against dictatorship and absolute monarchy.

These taxpayers, American citizens, have a right to say what shall be done with their taxes without being stigmatized as "pressure groups." If they have a historical interest in Israel, such an interest cannot be condemned, any more than the interest of Americans of Irish descent in the independence of Ireland from England.

I have favored Irish independence and survival and I also favor Israel's survival. This is my right as an American citizen.

2. You have accepted Arab propaganda in referring to the unfortunate people who hover on Israel's borders as "refugees." These people are not refugees at all, but rather emigrants who left Israel of their own free will, at their own leaders' behest, when the country was fighting for survival.

Israel was founded by the United Nations in international agreement. Had the Arabs accepted this, there would have been no war and no emigrants. Those Arabs who remained behind are able to vote and some of them have become members of the Israeli Parliament. Refugees is hardly an appropriate name for those whose brethren reach such levels.

On the other hand, there are genuine refugees in the Middle East. These are the Jews who have been driven out of such countries as Yemen and Saudi Arabia and those whose lives are now threatened in Northern Africa. You will not find Jewish members in any Arab parliament. In Yemen every Jew was expelled without his possessions.

Why don't we have a big issue on this matter of the *real* refugees? Because these have been resettled by the sweat, blood, toil and money of other Jews. If the Arabs would do the same for those who emigrated to their lands, there would be no "refugee" problem in the Middle East today.

3. You fail to understand what is becoming clear to the State Department only belatedly, that Colonel Nasser of Egypt is extremely clever and is not a friend of the West, regardless of his position on Israel. He wants an empire, as did Caesar, Napoleon, Hitler and Stalin. He will provoke Israel to the point of retaliation and then attempt to convince the world that Israel started the shooting.

4. The Christian way is the democratic way. It is our duty to protect that democratic way wherever we find it, at home or in the Middle East. In the Arab-dominated Middle East, Israel is the only country where all can vote, where governments can change by the will of the people. No

wonder the Arabs consider Israel a threat. The example of democracy is too close for comfort to the oil millionaires and despotic rulers of millions of impoverished fellahin.

I have written at this length because of my faith in your integrity and fairness. This letter is not one of bitter criticism but an appeal to correct the sentiment of the editorial to which I referred. I pray that you will do what is right so that my faith in AMERICA may be justified.

THEODORE CHARLES KAHN, PH.D.
Wittenberg College
Fairborn, Ohio

We deeply appreciate the generous and friendly comments made by Dr. Kahn, and we append these few remarks on the questions he raises.

1. The editorial in question (4/14, p. 51) did not state that sympathy toward Israel must therefore brand the sympathizer as being a member of a pressure group. That does not mean, however, that such groups do not exist. Just as it would be unrealistic to maintain that the Arabs are above propaganda, so it would be unrealistic to close one's eyes to the pressures exerted by Zionism on the United States Government as it shaped its policy toward Palestine previous to and since the inception of Israel as a state (cf. the *Forrestal Diaries*, Viking Press, 1951, pp. 309-10, 362-3).

Irish-Arab Parallel

The parallel Dr. Kahn draws from Irish history is far more apt when applied to the plight of the Arabs of Palestine. Ireland's struggle for independence was a struggle against alien rule. What the Arabs of Palestine opposed, and still find understandably galling to accept, was the imposition of an alien government in defiance of the will of the majority of the country's 1947 population.

What has been done cannot now be undone without inflicting hardship on another two million people. Nevertheless, until Israel at least recognizes the injustice done Palestine's Arabs there will be no peace in the Middle East. To quote the late Albert Einstein:

It is important to reach an understanding with the Arabs; to do this is the responsibility, not of the Arabs, not of the British, but of the Jews. And to reach such an understanding is not less important than the founding of new institutions in Palestine.

2. Dr. Kahn objects to our use of the word "refugee" as applied to those Arabs who fled Palestine. The prominent welfare agencies, such as the International Red

Cross, the Catholic Near East Welfare Association, the American Friends Service Committee, etc. seem to have been duped by the same "fallacy." For the past seven years these same welfare agencies, among many others too numerous to mention here, have carried out relief programs explicitly designed to help the Arab "refugee."

UN Agencies and Refugees

The word "refugee" also occurs constantly in the reports of the various agencies and branches of the UN concerned with the problem. Among these are the Ad Hoc Political Committee, the Economic Survey Mission for the Middle East, the General Assembly, the Palestine Conciliation Committee, UNRWA and the Truce Supervisory Board. Even Joseph B. Schechtman's *The Arab Refugee Problem* (Philosophical Library, 1952) is proof of the validity of the term. We refer Dr. Kahn to an as yet unimplemented UN "international agreement" calling for compensation by Israel to these unfortunate "emigrants." Compensation makes no sense unless it implies an injustice which somehow needs righting.

What motivated the flight of the Arab refugees is beside the point. People who flee potential battlefields in time of war, whatever the immediate cause, cannot be regarded as abdicating their rights to property and possessions. In the interests of "objective reporting," however, Dr. Kahn might have mentioned such atrocities as occurred at Deir Yassin on April 8, 1948, when an entire Arab village was wiped out and its men, women and children ruthlessly slaughtered. This incident alone was enough to provoke a veritable stampede from Palestine.

3. On more than one occasion this Review has taken note of Colonel Nasser's "clever" politicking in the Middle East. The issues in the area, however, are far too complicated to be explained away by one man's alleged "dream of empire." Not the least important are the complications caused by the creation of Israel, which has given the Arabs, in their bitterness over what they consider to be an injustice and a humiliation inflicted by the West, a chance to play West off against East. As a result, Soviet Russia has emerged as a factor in Middle East power politics. This is the problem which should worry the United States and the American citizen today. It will not be solved by putting all our eggs in an Israeli basket.

4. Christianity is not identified with political systems. Moreover, that the United States should determine its policies toward the Middle East solely on the basis of the type of government professed either by Israel or the Arab nations, is certainly open to question. Ed.

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